

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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## Chronicle

**Home News.**—By a unanimous decision the Supreme Court of the United States has handed down the opinion that Congress meant to abandon the policy of secrecy in

regard to the names of taxpayers and the amount paid by each and that the newspapers were at liberty to publish such information. The Court declared that it was not concerned as to the wisdom either of secrecy or of publicity in respect to tax returns, since that was a matter addressed to the discretion of the lawmaking department. "The problem, therefore, is, primarily, one of statutory construction," the opinion continued, "the disposition of which will determine whether the constitutional question as to the freedom of the press needs to be considered. For the purposes of the inquiry, we assume the power of Congress to forbid or to allow such publication, as in the judgment of that body the public interest may require." From the construction of the statutes and from the consideration of the congressional proceedings and debates the Court concluded that the law is not violated by the newspapers publishing such information as is contained in the lists showing the names of taxpayers and the amounts of taxes paid by them, which lists the Commissioner of Internal Revenue is authorized to make available for

public inspection. This decision is a complete reversal of that made by the Commissioner of Internal Revenue that the publication of the names and the amounts last year was illegal. It confirms, however, the verdict of the lower courts. The case on which the decision was rendered was that of the Government as plaintiff in error against the owner and managing editor of the *Kansas City Journal-Post*. The District Court of the Western District of Missouri decided that the newspaper was within its rights in publishing the names and amounts of taxes paid; the Government thereupon took the case to the Supreme Court. A like decision has been rendered in the case of the *Baltimore Post*. The action of the Government was not oppressive but was intended for the purpose of making a clear test of the law. Treasury officials, though they made no formal statements on the decision of the Supreme Court, remain opposed to the policy of publicity in regard to payments. It is forecast that Congress may repeal the amendment in the next session. For the current year, it has been decided that no publicity of payments will be made until some time after June 30.

On the day following the reindictment in Washington of ex-Secretary Fall, Edward L. Doheny and Harry F. Sinclair on criminal charges of conspiracy to defraud the Government of the Teapot Dome and Elk Hills naval oil reserves, the United States District Court in Los Angeles handed down a decision in the civil action canceling the leases of the Doheny oil interests in Elk Hills No. 1 naval oil reserves and the contracts for the construction of oil storage facilities for the navy at Pearl Harbor, Hawaii. The new indictments on the conspiracy charge in Washington are more comprehensive than those recently quashed in the District of Columbia Supreme Court because of the presence in the Grand Jury room of an Assistant Attorney General. The former bribery charges have been omitted. In the Federal District Court in Los Angeles the Government petitioned that the Elk Hills reserve leases and the supplemental contracts involving construction of the oil storage facilities at Pearl Harbor be canceled and voided. The trial was opened on October 20 and after the arguments were completed the case was taken under advisement by the Court on November 18. In the de-

cision rendered by Judge McCormick on May 28, it is declared that

The plaintiff (the Government is entitled to cancelation and annulment of each of the contracts and leases in controversy by reason of the fraud and conspiracy of Secretary Fall and Mr. Doheny, as alleged in the amended bill of complaint and also because each of said contracts and leases is void on account of the illegal and invalid transfer and delegation of power; if it were not for the fraud and conspiracy of Secretary Fall and Mr. Doheny and the unlawful delegation of power in the agreements, the contracts and leases in suit would be authorized.

During the pendency of the action the oil reserves in question were controlled and operated by receivers of the Court; it is ruled that "the receivership will therefore continue until further order of the Court." The Court also directed that the Doheny companies make compensation to the Government for oil taken from the Elk Hill reserves and that the United States should reimburse the Doheny companies for the work completed on the storage facilities at Pearl Harbor. The counsel for the Doheny interests states, in regard to the Los Angeles verdict, that this decision is only preliminary to a hearing of the case before the United States Circuit Court of Appeals and an ultimate hearing before the Supreme Court in Washington.

Some resentment has been expressed in Government circles over the alleged criticisms made by prominent Americans abroad in regard to the recently announced policy of the Government demanding that arrangements should be made looking to the payment of allied debts to the United States. It is stated, unofficially, in Washington that all the nations, with the possible exception of Yugoslavia, which had borrowed money from the United States Treasury for war purposes had violated an obligation to this country of making no discrimination against the United States in favor of other creditor countries when payments were made in liquidation of these loans. Feeling was increased not only by the dispatches stating that France claimed that a distinction must be made between her political and commercial debts, with the implication that the political debts, incurred for the prosecution of the war, should be canceled, but also by the report that Belgium and Italy had contended that their debt arrangements should be postponed until after France had made definite arrangements to pay. A few days after the receipt of these cables, Secretary Mellon, Chairman of the Debt Commission, announced that the Belgian Government had indicated its willingness to make arrangements for a debt funding settlement. The Belgian Ambassador to Washington informed Mr. Mellon that his Government desired to initiate, at an early date, negotiations with the Debt Funding Commission for the definite settlement of the Belgian obligations to America, and that the Belgian Government would send to Washington a committee of prominent Belgian financiers headed by Mr. Theunis, the Foreign Minister.

#### *Debt Funding Negotiations*

**France.**—The war in Morocco still continues very active. On Thursday, May 26, the forces of Abd-el-Krim attacked the French at three important points, but were driven back after fighting that was characterized as the sharpest since the war began. The

#### *Activity in Morocco*

famous Bibane Plateau which was lately taken by the French, witnessed the most energetic scenes of the conflict. Lieutenant Colonel Feral had orders to leave the plateau with a sufficient garrison and to go with the remaining portion of his troops to join the bulk of General Colombat's forces. This action the Riffians took as a retreat and made vigorous attacks. The action came to hand to hand fighting. But the French artillery opened an effective barrage while their planes dropped bombs on the enemy causing heavy losses. The French thus succeeded in driving back the Riffians and holding their lines intact. They moreover extended their right flank almost to the Moulouya river which marks the boundary of the easternmost part of Spanish Morocco.

It was reported in the Chamber of Deputies that the French have 60,000 men well entrenched and preparing for still further active warfare, while the Riffians are gathering food and recruiting tribesmen in the evacuated area north of the Ouerqa river. It was also reported that well-trained young Germans are assisting the Riff commanders. It is believed that the French commanders have received a promise from Spain, permitting them to pursue the tribesmen across the Spanish borders and to bombard from the air over Spanish country. The extent of Spanish co-operation is not definitely known.

In the meantime, the war is causing a distinct reaction in the Chamber of Deputies. Criticism of the war and of the Government's policy has come chiefly from the Communists. In the present state of the country's finances the great cost of the war has been pointed out as a grievous burden. To maintain a garrison of 65,000 men in peace time costs, it was stated, 345,000,000 francs. The present war will greatly augment this expense. Pierre Renaudel criticized Marshal Lyautey and other generals for their occupancy of the rich valley of the Ouerqa on which the Riff, he said, depends for food and he blamed Poincare as responsible for the decision to move the garrisons north of the river. The Communist, Doriot, followed with greater warmth. The Communists, he said, want complete evacuation, "Morocco for the Moroccans." When Doriot asserted that if the French did not evacuate, the French soldiers would fraternize with the Riff troops, he caused a commotion which resulted in a vote of censure against him and his ex-

#### *Criticism of the War*

pulsion from the Chamber. The Communists set up their Internationale song and Herriot, President of the Chamber, suspended the meeting until the following day. Finally, after three days of stormy sessions, the Chamber of Deputies passed a vote of confidence, 537 to 29, to Premier Painlevé's Cabinet on the Government policy in the war against the tribesmen in French Morocco. The Communists alone, demanding immediate peace without conditions, remained in opposition.

The matter at issue which held up negotiations between England and France on the Germany-Allies compact for security on the Western front was recently made known. The thing that brought London and Paris to an impasse was Foreign Minister Briand's demand that the neutralized zone along the Rhine shall be so arranged as to shut off the Germans from France, but not the French from Germany. Austen Chamberlain, British Foreign Minister, was willing to accept this demand of the French, but he was opposed by the majority of the Cabinet. The British, for the definite protection of France, want to subject to the control of the League of Nations a strip of territory along the Rhine across which neither France nor Germany may march troops without committing an act of war against all the signatories of the treaty. The Germans, fearing French aggression just as the French fear that of Germany, are willing to accept such an arrangement, for then they in their turn would be secure against France. M. Briand, however, holds this to be inconsistent with articles 42, 43, and 44 of the treaty of Versailles, which visualize only the security of France. Besides the smaller Eastern countries, the Allies of France, which M. Briand feels are in close concord with him in regard to any policy of agreement with Germany, are insistent that their own protection be fully consulted and that certain details of the Treaty of Versailles be accurately carried out. Later utterances of Briand on this question have given hope of a final settlement, especially if Germany gives satisfaction on the question of disarmament.

The recent announcement by the Belgian and Italian Governments stating they considered that they should not be called upon to discuss their wartime debts to America until France has come to some definite arrangement about this same matter has been the probable occasion of a recurrence in the French Chamber of the debate on the debt to America. The question of debts was raised by General Taufflieb who said that some arrangement should be arrived at and proposed, as had before been suggested, a moratorium

#### Western Security

extending through a certain number of years during which France would be in a condition to pay increasingly larger sums. Briand said he certainly felt it was not America's opinion that France did not intend to settle her debts with that country, and stated that the question of debts should be divorced from all politics. When Senator Gourju criticized America for not having fulfilled her part of the treaty of Versailles, Briand defended the American Senate, stating that America acted according to its Constitution, and that at the time of the making of the treaty France was warned that it might not be ratified by the Senate.

**Germany.**—German Defense Minister Gessler took up in the Reichstag the "secret army" accusations and declared that Germany is disarmed, could not wage war did she wish to do so, and was not preparing secretly for war. Those denying these "Self-evident truths," he strongly declared, "are mad." The fact, however, that in Europe there were 500,000 soldiers more today than in 1914, in spite of the military limitations imposed on Germany, Austria and Bulgaria, seemed to deprive all disarmament demands of their normal basis. He saw England spending more on her aircrafts alone than Germany on her entire military establishment, while he reminded his hearers that the biggest appropriation ever asked for any army was asked by Herriot and the French Left Bloc Government. He bluntly admitted that in 1923 it had become imperative for the moment to defy certain regulations of the Versailles Treaty in order to avert an imminent civil war that would else have convulsed Germany when the Entente occupied the Ruhr. For the rest he found it absurd to talk about secret preparations, and held that this was perfectly understood in Entente lands. "It is a great satisfaction to us," he added, "that President Hindenburg, who is certainly a competent military expert, has stated Germany cannot think of waging war."

#### Gessler on Disarmament

**Jugoslavia.**—A bill dealing with the different Creeds and their relations toward one another has been drawn up by the Ministry of Cults and submitted to the Council of Ministers. The main principle proclaimed is that of the equality of all recognized religious Creeds and the assurance of the free exercise of their cults. The following Creeds are officially recognized in Jugoslavia: The Greek-Oriental, the Roman Catholic, the Greek Catholic, the Mohammedan, the Protestant (Augsburg and Swiss Confessions), the Mosaic (Sephardian and Aschkenoni), the Nenonine Community and the Baptists. Recognition was refused to the Methodists, the Nazarenes and the Baptists. The bill further regulates the spiritual and

#### Regulation of Creeds

#### French Debts to America

material self-government of the Churches, and provides the assistance of the State in the execution of the disciplinary and penal verdicts of the ecclesiastical authorities. Other paragraphs treat of the appointment of officials, the subvention of the State, the control of ecclesiastical income, religious instruction and the regulation of the matrimonial law. At the same time information reaches us that a special committee of the Cabinet, under presidency of Pashic, appointed for the formulation of a Concordat with the Holy See, has now definitely set down the text of that document. A special amendment guarantees the autonomy of the Catholic Hierarchy. The committee believes it has found a formula which will not conflict with the Constitution and sovereignty of the Yugoslav State.

**Mexico.**—Two plots have been brought to light in Mexico against the Government of President Calles. One was discovered in a suburb of Mexico City called General

*Plots Against  
Calles*

Anaya. The disarming of a Government inspector passing through the village aroused suspicion, and it has been reported that upon investigation a plot was discovered to assassinate President Calles when he would be passing through the city en route to his summer home in Quinta Lago. Some police of the village gave evidence of this plot and as a consequence the Mayor, the Chief of Police, the Alderman and thirty-two others were arrested.

A second plot was discovered in the town of Tacuba, another suburb of Mexico City. Suspensions being aroused by the activities of a certain Ildefonso Zetina, Government detectives made investigations which led to the further suspicion that Colonel Rojas was acting treasonably against the Calles Government. Searching his residence, the detectives found a large number of la Huerta manifestos signed by General Irene Albarra as chief of the operations of the Army of the South. Letters of General Albarra were found to the effect that the new revolution would not be against the Church, but would be friendly to it.

**Russia.**—Through the United States Post Office comes the announcement that, according to advice received from Leningrad, the name at the head of this

*No Longer  
Officially "Russia"* Chronicle has ceased to have any official existence. "Russia" belongs to history only. The new official

name, the only one that will be recognized by the Government, is the bulky and unwieldy appellation: "Union of the Socialistic Soviet Republics." But in this matter what suits the Union of the Socialistic Soviet Republics Government, we presume, must suit the rest of the world, even at the expense of paper, time and printer's ink. At all events, official notice

has been given that "Russia" is no longer to be used in the address of correspondence directed to that country, and to confusion the temptation to use simply the initials "U. S. S. R." is also to be resisted if such America mail as may be sent to the former Russia is safely to arrive at its destination. Thus the sovietization of the country is continuing in name at least, even though many of the old principles of Communism are gradually laid aside as impracticable. Petrograd after a brief official existence has given place to Leningrad and the world is waiting to see what the next evolution will be.

**Switzerland.**—As the Arms Traffic Conference in session at Geneva lengthens its discussions, the hope that it will accomplish permanent good results grows less. The draft of the protocol prepared by the temporary mixed commission on military, naval and

air questions has been changed in so many of its provisions that it can scarcely serve as a basis for any constructive plan. The American amendment providing for prohibition of the export of poison gases has been definitely set aside. Both the Legal Committee and the special sub-committee had refused to give any decision on the question; the Technical Committee, to whom the amendment was then referred, recommended that the matter be settled by a new conference called to deal exclusively with the suppression of chemical warfare. Italy, Japan and Great Britain, the principal opponents of the American amendment, argued that any clause providing for the control of poisonous gases would implicitly recognize the legitimate use of such gases in warfare. The smaller nations held that the prohibition of the export of poison gas, so long as its uses is permitted in warfare, would rob the non-producing nations of a powerful weapon that producing nations could use.

"The Wise Saint of Ars," in our next issue, is a study dispelling many popular delusions and showing St. Jean Baptiste Vianney to have been in reality one of the wisest of wise men in his generation.

"The Throes of Bulgaria," is a discussion of the political situation which has caused the present outbreaks and upheavals in that country.

Another article presents the results of the recent scientific examination of the incorrupt body of Blessed Mariana, born at Madrid in 1565.

Particularly important are the documentary facts that will be laid before the reader in "Plenary Councils and Catholic Schools."

## St. Madeleine Sophie

BLANCHE MARY KELLY, LITT.D.

THE world, we are assured, has sounded the depths of disillusion; to it all faith is "but a dead time's exploded dream," and there is no joy save in those things that minister for a while to the comfort of a body destined to inevitable death. It is not the first time that these things have been thought and said, but for our generation the saying has been emphasized by the spectacle of a war-rent civilization and the passing of age-old dynasties.

There is, however, one institution that has not passed, one throne that remains unshaken amid a crumbling world, and once more, as so often in times past, the occupant of that throne has made in all men's sight a gesture so dramatic that it might well stay them in their rush and impel them to re-consider the grounds of their unbelief. Several times within the past few weeks the successor of the Fisherman has proclaimed the heroic virtue of certain servants of God to be certified by the seal of Heaven, has proclaimed as kindred of the Divine this nature which the pseudo-scientists would link with beasts, and as great what the world despises. In doing so he has once more vindicated the claim of the Catholic Church to be the spokesman of God, the interpreter of His oracles, the herald of His will.

Nowhere is this more evident than in the men and women whose lives compel this official recognition, for they are so frequently lacking in those very things which would seem to be necessary to great achievement. So often that it becomes noteworthy, they are born in obscurity, natives of little towns whose names would scarce have been known in history but for the deeds of these sons and daughters, themselves unambitious save to be "little ones of God." So it happens that Joigny, in the Department of Yonne, France, takes its place in the list with Domrémy and Lisieux, for there on December 12, 1779, during a conflagration which terrified the citizens, a child was born to the wife of the vine-dresser, Jacques Barat, two months before her time. As St. Madeleine Sophie that child was raised to the honors of the altar on May 24 last, and it is with the obvious purpose of satisfying the interest stirred by that event that the talented biographer of Rev. Mother Janet Stuart has published a short life of the foundress of her congregation, "Saint Madeleine Sophie, Foundress of the Religious of the Sacred Heart." By Maud Monahan. With a Preface by His Eminence Cardinal Bourne. (Longmans, Green. \$1.25). On the day of her canonization the silver trumpets of St. Peter's were heard by thousands of women and girls who had been

educated in one or other of the houses of her Society situated in various parts of the world, while the Society itself, stamped deep with her spirit, stands so great an achievement as to constitute in the words of the Holy Father a veritable miracle.

If chance were the guide of our destinies Madeleine Sophie Barat would probably have grown up as others of her station in Joigny and elsewhere, and perhaps, acting on an attraction which never wholly left her, she would have entered the solitudes of Carmel, but instead she received under the direction of an elder brother, who himself seems to have acted more under Divine inspiration than by human foresight, a spiritual training that many directors would doubtless regard as more fitted for a man than for a frail, sensitive girl, and an intellectual training far beyond what was regarded as adapted to a woman's educational capacity or needs.

During her childhood the excesses of the Revolution laid France waste. Religion seemed scarcely to smoulder beneath the ashes. Religious houses and schools stood despoiled and empty, their occupants dispersed. The Saint's own brother and guide had spent two years in prison, in daily expectation of death. She was scarcely sixteen when he withdrew her from the affectionate shelter of her home and the companionship of her mother and brought her to Paris, there to continue his rigorous system of training her for what he regarded as her manifest but mysterious destiny. It was a Paris from which the waters of the Deluge were subsiding. The Directory was in power. Emigrés and proscribed priests were returning from exile and here and there groups of nuns, sometimes of different communities, were endeavoring to resume the common observance of a rule.

To Paris from Vienna in 1800 came a group of French priests who called themselves the Fathers of the Faith, in the impossibility of joining the suppressed Society of Jesus. In one of these men, Joseph Varin d'Ainvelle, Louis Barat saw the guide through whom his sister's destiny would come to its fulfilment. A man of high distinction of character and of great sanctity, Father Varin had long cherished a project which he had inherited from the deceased founder of the Fathers of the Faith, Father de Tournély, namely the foundation of a Congregation of women who would consecrate themselves to the Sacred Heart and devote their lives to the education of girls. This, Father Varin felt, was the predestined means of restoring France to God. He had made several ineffectual attempts to carry out the great design, and

when there was led into his presence the "little sister" of the stern young priest from Joigny he knew why they had failed, for his illumined eyes beheld in her the chosen instrument of God's plan. He saw that it was not for nothing that she had been grounded in humility and given the education of a university student.

Finally he spoke to her of what was in his mind. She listened. She was twenty-one. Her ardent nature, that seemed to have some kinship with the fiery circumstances of her birth, glowed at his words, but it did not seem to her that she could have any part in so great a project. "I will think it over, Father," she replied.

"There is no occasion to think," he said, speaking to her as the saint she was in process of becoming, "When God's will is known there is nothing to do but obey." And so began the Society of the Sacred Heart.

Madeleine Sophie was joined by some companions and they were admitted to their first vows. In a year's time they opened their first school at Amiens. Shortly thereafter Madeleine Sophie, at the age of twenty-three, was made superior general, an office which she was to hold for the remainder of her life—sixty-three years.

The history of those years almost passes credence, so filled are they with apostolic activities, with "journeying often," with a correspondence so voluminous that the task of those whose duty it became to examine her writings was momentous. They were filled also with those sufferings which God seems to make the test of work which it is His purpose to bring to fruition in His own time and after His own way. The space at my command precludes anything but the merest hint of the multifarious achievements of her life. In the course of it she founded 105 houses. One of the most interesting to us is that which followed Amiens, Ste Marie d'en Haut, at Grenoble, for it was there she found the heroic Ven. Mother Duchesne, who in 1818 led a dauntless band on the terrible journey of sixty-six days in a sailing vessel to America, where they made the first foundation in the extensive diocese of New Orleans. From the permanent establishment at St. Charles, Mo., which is regarded as the cradle of the Society in this country, foundations have multiplied until now there are thirty-nine schools and colleges where 1,099 Religious teach more than 6,000 students.

Four generations of American women have been trained in the spirit and ideals of St. Madeleine Sophie and have exemplified that training in their lives. It is noteworthy that one of the two miracles accepted for her canonization took place in an American convent of her Society and hundreds of American pupils of the Sacred Heart took the long journey to Rome to be present at the canonization ceremonies.

In the Saint's lifetime houses were established in Canada, Belgium, England, Ireland, Poland, Austria, Spain and Italy. In the sixty years since her death foundations have increased in most of these countries and

the Society has spread to South America, Central America and Japan. The application of the French Associations Law resulted in the loss of some forty houses in France, but for every one that was closed, Rev. Mother Digby, then superior general, opened another elsewhere.

This is typical of the spirit of the Society, which like most Religious Orders bears upon it the characteristics of its founder. Now the outstanding characteristic of St. Madeleine Sophie was a kind of masculine greatness of soul. I use the word *masculine* deliberately, without, however, meaning to infer that there was anything unwomanly about it. It was perhaps unfeminine. It was the keynote of the training which she received at the hands of her brother, to which her own natural qualities seem to have responded to their fullest without ever becoming in the slightest degree stunted or marred. On the contrary, far from shrinking to narrowness under his stern handling, her spirit seems to have grown more ample and benign.

Father Varin was a more kindly guide, but he, too, from the outset was all for valor and strength in his new recruit. *Esto vir*, was his counsel to her, and he wanted her to be *robustus*, not *robusta*. In this vein he and the "first mothers" discussed the spirit of the Society and decided that it should be generosity, the spirit of doing things greatly, the chivalrous spirit which prompted Coeur de Lion to avert his eyes from the hills of Jerusalem.

Those who joined the Saint in her work were for the most part women of this magnanimous stamp, great-souled women who had come through the fires of the Revolution and who were eager to spend themselves for God. Such was Mother Duchesne of whom Father Varin said to the Saint, "Were she alone and at the ends of the earth you ought to go after her." Such was Elizabeth Galitzin, come from schism and fanatic hatred of the Church, who having bent her proud head to the yoke was able towards the end of her life to say that she would approach the gate of Heaven confidently with the words, "Open to me, for I have obeyed."

What is known as the higher education of women is sometimes regarded as a modern development, born of Feminism and the struggle for equal rights, but there is very little in modern curricula which was not at least provided for in the plans of St. Madeleine Sophie. She planned directly for her own day, but time and again she made provision for changing times and needs, and as need has arisen her institution has been able to meet it.

And so her works live after her! What capitalist, it may be asked, would entrust the hazard of his fortunes to a twenty-three year old country girl. Her success is another instance of the manner in which God chooses the weak that He may confound the strong, for looked at only from the standpoint of this world that success was stupendous. What God thinks of it has been proclaimed by the mouth of His Vicar.

## Religion on the Air

M. D. LYONS, S.J.

IT should not take much to convince a thoughtful man of the importance and possibilities of radio-phone broadcasting. Crowded cathedrals and jammed halls cannot compare in size of audiences with the ordinary broadcasting stations. The broadcasting station speaks to persons listening in quiet and comfort at home, and speaks to persons who switch at will from lectures to jazz, or from Catholic instructions to Christian Scientist propaganda. The attractive and eloquent speaker gets the ear of the nation. If he be a Catholic priest, the nation will be more friendly towards Catholicism, if he be a Christian Scientist, the country will interest itself in that sect.

Catholic doctrine has not as yet been presented effectively to our non-Catholic brethren, who read few or none of our controversial tracts. We look askance at advertising our Faith in the daily press and eschew entirely street-corner preaching. The timid and indifferent millions outside the Church will not enter a Catholic church or lecture hall.

Radio seems clearly to be the God-given means of bringing our message right into the home of the non-Catholics. With Catholic doctrine flashed through the air properly there would be few persons in the country ignorant of our claims.

The Protestants have been quick to catch at this means of advertising their various brands of religion and consolations. Fifty-one of the 580 radio-phone broadcasting stations of the United States are operated primarily for the dissemination of Protestantism, while the small number of six of the five hundred and eighty are under Catholic control. The Protestants have, according to official figures, 8,955 watts at their command, whereas the Catholics possess a meager 850. It matters little where one listens in of an evening, he will always be able to hear a sermon or lecture on some kind of Protestantism direct from some Protestant private stations. The only Catholic stations he may be able to hear are those in St. Louis; Milwaukee; New Orleans; Laramie, Wyoming; Collegeville, Minnesota and Lacey, Washington.

St. Louis University's station has been so well described by T. L. Bouscaren, S.J., in the issue of *AMERICA* for February 7 that any further mention of it here would be superfluous. The University intends to enlarge its radio plant in the near future. Marquette University in Milwaukee has a 500 watt equipment used in conjunction with the *Milwaukee Journal*. It delivers lectures on religion, though advertising of the University is a big factor in its use. Loyola University in New Orleans considers this opportunity to bring itself before the public the original and principal end of the radio, although it has tried a little in the line of broadcasting religion, and it may do considerably more of this in the future.

Of course, it would be impossible to gather comparative

statistics on the use made by the various religious organizations of non-religious radio stations. It is most likely that Catholics show up better in this regard. The various newspapers and other organizations that control radio stations are usually anxious to have Catholic clergymen speak over their broadcasting equipment, and as a rule, the Catholic clergymen have responded readily to the invitations. It is probably safe to say that these sermons and talks given by Catholics over radio have compared more than favorably with the more numerous addresses of Protestant churchmen. Indeed, this is what we should expect.

The writer believes that we Catholics should erect our own broadcasting stations and not send our sermons and services over the stations of others, for else we must submit to a form of censorship and be under the control of non-Catholics to an undesirable extent. It is not to be thought that the transmission of considerable amounts of dogmatic instructions will be encouraged by outside station managers.

Radio-phone stations are not so costly that the poorest diocese would feel the expense of a radio broadcaster. A standard equipment of the 500 watt size is to be had for \$25,000, complete, even to installation by experts. Smaller stations may be erected for various sums from \$500 upwards. The one-hundred watt station in St. Louis University cost less than \$1,000, and works very satisfactorily for a radius of at least a hundred miles, and it has been heard all over the continent at various times under favorable conditions.

Its operation would furnish a splendid opportunity for the layman to do his bit to help spread Catholic doctrine. Catholic colleges should find it easy to engage a student to operate and repair a small broadcasting station in return for free tuition. There are quite a number of young men who would be glad of this opportunity to work their way through school. Older amateur radio operators can usually be found in any town of importance, willing to help in any enterprise such as a Catholic broadcasting station.

The laity could be depended upon to operate larger stations by forming aid associations. Reference has already been made in *AMERICA* to the New York Paulist League station, which was planned to be one of the most powerful in the country, and to include as main features of its programs popular talks on religion and explanations of the principles of the Church. The same might be done by similar organizations elsewhere without any trouble.

Some one said some years ago that if St. Paul were living today he would run a newspaper. This statement obviously could be modernized by saying that he would run a radio-broadcasting station, since even newspapers find it profitable to erect radios to get their message to the public. Catholics therefore should seize the opportunities offered them here of bringing the message of their Faith, the true Gospel of Christ, before a listening world.

## The "Anglo-Catholic" Bogey

STANLEY B. JAMES

A MARVELOUS feat of unification has been achieved in the Church of England. The result lies in a manifesto recently published entitled "A Call to Action," the signatories to which seem to represent every section but one of that most heterogeneous body.

Among the names I notice those of the ex-Bishop of Manchester, whose son, Father Ronald Knox, is a distinguished convert to the Church, and who represents the old-fashioned Evangelical party in the Anglican body; Dean Inge, whose attitude towards many fundamental dogmas may be described as at least dubious; Dean Well-ton, Canon Raven, and other equally pronounced Modernists. To these ecclesiastics have to be added prominent laymen like Sir William Joynson-Hicks, the Home Secretary, who took the chair recently at a monster Protestant demonstration in London's largest hall, and Professor Burkitt, the archeologist.

It would be difficult to conceive of any really important matter that would bring these men together. And the wonder is increased when we read the document and discover that it is concerned, not with some trivial affair on the circumference of things, but with essential questions of faith and doctrine. But the problem is solved when it is made clear that the protest embodied in this manifesto is directed against the advance of "Anglo-Catholics" and the more recent activities of that section in the House of Clergy, a department of the Church Assembly. The harmony has been reached by agreement on negations. However they may vary with regard to questions of Biblical inspiration, or whatever differing views they may hold as to the sacraments the signatories are one in their detestation of the Catholic practises advocated and indulged in by certain High Churchmen. Their conception of the authority of the creeds of Christendom show a striking variety but their view of the undesirability of recognizing Corpus Christi Day or the Assumption of Our Lady reveals no discordant note. But even so, the phenomenon does not exhibit in full the extent to which this process of harmony through agreement in negations is going on.

Had the document in question been submitted to a wider religious public the result would have been all the more striking. It would have been found that even the wide differences that separate members of the Church of England from those of the Free Churches would not prevent them from coming together on this common platform. The whole of the non-Catholic community in this country, at the present time, as evidenced in its public pronouncements, is obsessed with alarm at the advance of the Catholic Church. No matter under what auspices they meet the subject is sure to arise. Be they Baptists, Meth-

odists, Congregationalists or Presbyterians, they cannot avoid, if the press be taken as a guide to their utterances, expressing their determination to resist the revival of Catholicism the signs of which they cannot deny.

Did they understand the matters with which they deal they would be less alarmed. They foresee some treacherous action on the part of "Anglo-Catholics" whereby the Church of England is to be led forward blindfold till she find herself within the gates of Rome. To their minds the process is a gradual one, so that an almost imperceptible approach may lead up to the culminating point of submission. But, as Mr. G. K. Chesterton pointed out a little while ago, you may be more or less an "Anglo-Catholic" but you cannot be more or less a Catholic. Moreover, the Vatican itself may be trusted to safeguard its own entrances against any such massed conversion as these nervous fears visualize better even than could the signatories themselves. If they could but realize how impossible is such a gradual entrance into the Church, how definite, public, and individual must be that act of reception, and how utterly the claims of the Anglican body to be a branch of the Catholic Church must be repudiated they would be less alarmed.

But, indeed, this fear of "Anglo-Catholicism" on the part of that section of the British public referred to is founded on an over-estimate of the importance, in relation to the Catholic revival, of the movement in question. It has become a bogey, but, as in the case of other bogies, its terrors are largely those of imagination. The "Anglo-Catholics" play a far less prominent part than either its own members or its opponents fancy in contributing to the stream of converts flowing into the Church.

I have it on good authority that a priest, who in the course of the last two years has received about 200 into the Church, declares that of these converts not one had been even remotely influenced by the Oxford movement or its modern representatives. The man-in-the-street, in fact, has an instinctive disbelief in that movement. It strikes him as play-acting and posturing. He will generally be found expressing a healthy preference for "the real article." When he becomes a convert it is not, as a rule, through the attraction of ritual, it may even be in spite of a dislike, born of centuries of Protestant training, of such things. If the "Anglo-Catholics" have helped some to understand Catholicism they have certainly hindered others, who see the Church as a sort of exaggerated version of what they have been familiarized with in this phase of Anglicanism.

Far more than the ceremonies and fussy ritualism of the High Churchmen is the influence of life itself. To the type of individual I have in mind the world is becoming ever a more and more complicated place in which

to live. The chaos of opinions to which he listens and the need of some clear and definite authority by which to guide his course is the biggest factor, in England today, in bringing about the additions to the Church which we here are witnessing. The majority of converts are far more simple-minded than those who credit disciples of the Oxford movement with this successful apostolate understanding. They neither know nor care anything about Anglican Orders. The very fact that the question is buried in a mist of scholarship and erudite controversy is enough for them. Over against the tortuous process of argumentation by which the Anglo-Catholic supports his claims they instinctively put the clear and authoritative position of the Catholic Church. It is common sense fortified by the Holy Ghost which leads such men into the Fold.

The alarm, therefore, of our Protestant friends concerning the doings of these "ecclesiastical Bolsheviks," as the *London Times*, dealing with the manifesto referred to, calls the Anglo-Catholics, is beside the mark. They imagine the whole world as academic as themselves. The agitation is largely the work of men bred in the older universities who have never experienced the rough and tumble of life and learned how impressive its lessons can be, or how inevitably those lessons, when truly learned, lead to that Mother whom they, with all their learning, have not yet recognized. This applies to both sides of the controversy. It is a quarrel of men remote from actualities, and the majority of those now coming into the Church have been driven into it by the pressure of actualities.

## The Catholic University of Peking

EMILE J. KESSLER, PH.D.

**S** EVEN years ago, Vincent Ying, a devout Catholic layman, and the best known litterateur of modern China, appealed to Pope Benedict XV for assistance in saving Catholic education in China by establishing a university in Peking. His letter contained the following significant statement:

While the Protestants of England, Germany and America build schools and universities, we note to our sorrow that the Catholic missions remain aloof from this movement. In this capital of China, Catholics have no university, no secondary schools . . . New China does not see any Catholics capable of sitting in Parliament, or in provincial and departmental assemblies.

Upon subsequent investigation it was found that the general condition of Catholicism in northern China was desperate. Catholics had heretofore concerned themselves chiefly with the erection and maintenance of hospitals and asylums, and even this work, in consequence of the World War had degenerated alarmingly. Meanwhile Protestants took every precaution to secure their already favorable positions, particularly in the capital city. The Rockefeller Institute assumed control of the Union Medical College of Peking, upon whose Board of Trustees are represented

six Protestant missionary societies. Besides this institution, which represents a potential outlay of \$6,000,000, the following establishments are also engaged in active Protestant educational work in, and about, Peking: the American-Indemnity Preparatory School, supposedly non-sectarian; the Peking Government University, which carries more than a dozen Protestant ministers upon its teaching staff; Peking University, a Methodist institution, and Pei Yang University, of Tientsin, also under Protestant control. None of these institutions represents an investment of less than \$1,000,000.

Catholic education, on the other hand, was represented by a few academies for girls and one secondary school for boys in which the classes are conducted chiefly in French, a language of little usefulness to the Chinese. Naturally, Catholicism found itself in a defensive position. The Holy See, with due regard for the momentousness of the drive being launched against the Church, undertook a detailed investigation, one of the outcomes of which was the recommendation that a university be established in Peking, as suggested by Mr. Ying.

However, no definite steps were taken immediately. Subsequently events shaped themselves in such a way that American Catholicism became connected with the project. In the fall of 1920, Dr. George Barry O'Toole, formerly of the Diocese of Toledo, but at that time a seminary professor at St. Vincent's Archabbey, Beatty, Pennsylvania, was traveling in the Orient. While visiting in Peking he became acquainted with Mr. Ying, who laid before him the status of the Church in China. Dr. O'Toole manifested his deep, personal interest by visiting Rome on his return journey to the United States and again acquainting the Holy Father with the facts of the situation. The Holy See, manifesting its original concern and evidently impressed by Doctor O'Toole's interest in the matter, made overtures to the Most Rev. Fidelis Stotzingen, O.S.B., Abbot-Primate of the Benedictines, with which Order Doctor O'Toole was connected as an oblate. Before anything definite could be accomplished, Pope Benedict suddenly passed away.

With the election of Pope Pius XI, the matter was again brought up for consideration. Cardinal Van Rossum, Prefect of the Propaganda, referred it to the entire American-Cassinese Congregation, since it was evident that the undertaking would be too gigantic to be launched by any single abbey. However, it was considered at proper length at the twenty-first General Chapter of the American-Cassinese Congregation, held at the Abbey of Saint Procopius, Lisle, Illinois, during August, 1923. A favorable vote was returned and the project was subsequently entrusted to St. Vincent's Archabbey alone, since the constitution of the Congregation does not permit the execution of a project by the entire body.

Rome was duly informed of the favorable termination of the deliberations and the Rev. Ambrose Kohlbeck, O.S.B., formerly a professor at the Anselmianum in Rome,

was sent to the Eternal City to represent the Archabbey in the negotiations with the Congregation of the Propaganda. A result of these deliberations was the despatching of two Benedictine Fathers, Ildephonse Brandstetter, and Placidus Rattenberger, to Peking, where they have since been stationed. Among those who received them upon their arrival were the Apostolic Delegate to China, the Most Rev. Celso Constantini, and Mr. Ying.

On June 18, 1924, Cardinal Van Rossum addressed a protocol to the Bishops and Faithful, especially of America, in which he urged the moral and financial support of the new foundation. A few days later the Holy See conferred full power upon the Archabbot of St. Vincent's to appoint professors and regulate courses. It was further stipulated that the University church should hold the rank of a public oratory and should serve as a parish church for American and other English-speaking Catholics of Peking.

The faculties of the new university, from present indications, will be the following: (1) theology and philosophy; (2) letters, Chinese and European; (3) natural sciences; (4) social sciences and history; (5) mining and engineering. A preparatory school will doubtlessly be included and other such additions made as local educational needs will require. The site for the institution having been secured some time ago, it is expected that the matter of building will be undertaken within a reasonably short time.

At the present writing, the Archabbot of St. Vincent's, the Rt. Rev. Aurelius Stehle, O.S.B., is in Peking making a personal survey of conditions. American Benedictinism, and especially St. Vincent's Archabbey, have assumed a tremendous responsibility in establishing the University of Peking. They will naturally face a considerable handicap in competing with the Protestant institutions which have occupied the field for many years. To encourage the work of the founders, Pope Pius has personally contributed 100,000 lire for the work and has ordered that a copy of all Vatican publications be sent to the university library.

St. Vincent's Archabbey, with its years of Benedictine tradition, will prove equal to the task. The choice of Rome will be commended, being the culmination of a desire expressed by Cardinal Van Rossum, "that the Order of Saint Benedict, which during the Middle Ages, saved Latin and Greek literature from certain destruction, should found an institute of higher Chinese studies in the city of Peking, as the most apt means of fostering a more vigorous growth of our holy religion in the vast territory of China."

China is today standing at the crossroads of the world. Stark materialism, Bolshevism, Protestantism and, in her own way, the Catholic Church are making their appeal to her. The danger is that modern materialism will gain the ascendancy, particularly in the student world. Every effort must be made to spread the true Faith.

## An Experiment in Feminism

EUGENE WEARE

AROUND our house we have about fifty chickens, a turkey, two geese, a cat, a dog, a pony, an automobile, a bicycle, six babies, two maids and a dusky-hued gentleman who answers to the name of Edward. In the rear of the house we have a large garage, back of which is a wide, open field whereon, for a month back, an enterprising non-Nordic named Gabrilovich is about the business of rearing a "modern, up-to-date apartment house," with tons of sand, cement, gravel and lime scattered all about. Two blocks away is a spacious field through which flows the surface drainage from all the neighborhood. And then, a block to the other side, we have a new barber in a fine, new shop where hair-cuts and shaves may be had at ten cents less than further on in town. Though this shop has been open but a month business is so prosperous that Joe Green, which is the Anglicized name of Guiseppe Verdi, the proprietor, is contemplating the employment of an assistant.

All these details are important in order to understand something of the situation in which I found myself some weeks back or just about the time the Easter holidays were upon us and there was "no school." The whole trouble really goes back several months to the time when I was convalescing from a long illness and took to reading a lot of literature about the "Feminist movement," so called. I had been tremendously impressed with all that I read, and I determined that it was "up to me" to see to it that the eligible lady of our family should take her place in the "onward movement of modern women to their just and rightful place in the sun." One of the ways by which this goal was to be attained came by way of the "getting out once in a while" and "away from the drudgery of the home and housework" to "common concert and an exchange of views" with one's "fellow-citizen." It all struck me as fair and reasonable and immediately upon my return from the hospital I mentioned the matter to the lady herself. But she, wise soul, would have none of it. Nevertheless I gallantly insisted on the matter.

"Who, may I ask," she inquired one night, "will look after the house if I go gadding about?"

"I will," I responded heroically. "You go ahead and leave things to me. Get out more. Get around and find out what's going on in the world. This business of sticking around the house all the time is all wrong. Go away for a month. Take a trip somewhere. I'll look after everything."

Well, she went. The marriage of an old schoolmate in a Mid-Western city was the bait that caught her. I purchased her ticket and Pullman reservations a week ahead of time and on Easter Monday we saw her off. She would make a real holiday of the trip, stay away ten or twelve days and come back home, a newer, a brighter, a fresher woman.

She was hardly out of the railroad yards when the fun

began. Upon my return to the house after seeing her off I found that one of my young hopefuls had taken his little sister for a swim in the drainage over by the railroad tracks. They had started, in the first instance, in the thought that they might get a glimpse of mother as she passed by on the train. The ducking adventure was a secondary thought.

That afternoon the same lad appropriated some roof-paint from the yard of our next-door neighbor and engaged himself for the better part of an hour in painting the roof of a 1925-model sedan. For an hour before dinner time the three older children could be located nowhere. At seven o'clock they arrived home exuding the various odors of a well-perfumed drug store. Pressed for an explanation I was informed that our enterprising Joe Green had made them all "smell nice" because they had walked all over the neighborhood distributing hand-bills announcing the opening of the new tonsorior parlor and Joe's readiness to meet all comers.

That night we got down to a little history. "Did you ever hear of Peter?" I was asked in the midst of my efforts to get five babies into as many pairs of pajamas.

"What Peter?" I erred in asking.

"Why, Peter, that's all. I don't know his last name, but he was a friend of Jesus." And then I was given a new angle on this very important figure in Biblical history.

"Our Sister said that Peter was a coward. He was no good. When the soldiers came to take Our Lord to the jail, *Saint* Peter stood outside, in the back yard, warming his hands. Some girl came up and when she saw him, she said: 'Oh, look who's here! It's St. Peter!' And St. Peter said: 'You get out of here. I'm not St. Peter.' Then another man came along and he said: 'I know that man. It's St. Peter!' And again St. Peter denied his God. He said: 'You're crazy! I'm not St. Peter.' And another girl with a pitcher came up to get some water and when she got one look at St. Peter she said: 'Well, of all things! Look at St. Peter. He's a great friend of God's.' And then St. Peter got mad. Our Sister said he made a dirty curse and he said: 'You lie. I'm not St. Peter and I never even heard of Jesus of Nazareth.' And then the cock crowed thrice and St. Peter went out *and hung himself to a tree!*"

We had also, a startling session at prayer. I learned that four of my six babies believe firmly that "He ascended into Hell" and that "He descended into Heaven." One of my girls, four years old, is the author of a new "Act of Contrition." Here it is: "Oh, my God, I am heartily sorry for having offended Thee and I detest all my sins because Thou hast revealed them who canst neither deceive nor be deceived." I got to know, too, the secret of our success with the chickens: "God bless Mother, Daddy, Caroline and all the family, make me a good boy and, please God, Caroline says to *make the chickens lay!*"

Just about the time I thought I had all hands fixed for the night I was called to the telephone. The sporting

editor of one of our local papers sought some information regarding the recent "marriage" of the pugilist Dempsey. When I returned upstairs I was informed that "our Sister," who, by the way, must be an extraordinary genius, "teaches us all about Dempsey." "Come now," I protested, "Dempsey is a prize-fighter. What does your Sister know about such people?" "Why she teaches us about him. We learn about him in school." "What do you learn about him?" And the small voice, with nose and eyes barely visible above the coverlets of the bed, piped up: "*Dempsey shall come to judge the living and the dead!*"

The erstwhile painter of autos was off in the morning to serve six o'clock Mass in a pair of Edward's tan shoes. His "school" shoes were at the "mender's" and his mother told him never to wear his "Sunday" shoes on a week day unless "there's company or somebody like that." The breakfast coffee had to be made in the tea kettle because the percolator had been in use for an hour in the garage where "we were playing soda-fountains." About eleven o'clock we learned that the bicycle had been sold to a lad up the street for a quarter who, eventually, backed out of his bargain because a pair of roller-skates had not been included in the trade. At two o'clock a policeman led the pony back home after having rescued him from the vestibule of the basement of our parish church. Its driver had left the beast standing outside while she went in to say a little prayer. She "didn't think the old fool would try to get into church."

Meanwhile, indoors, the weekly wash had to be postponed because, in an attempt to give the cat a bath, "a stick got caught" in the mechanism of the washer and impaired the workings of the motor. Then the painters, for whom we had been waiting for weeks, arrived on the scene to decorate the dining room and the kitchen. The ice-man tripped over a baseball bat, fell, and broke the plate glass in the door of the back porch.

The telephone went out of order when the "loud speaker" was attached to the cord so that "Daddy wouldn't have to always run to the phone when anybody calls up."

At divers times, stretching over a period of five days, a fire was started in the cellar, "Cissy's" hair was trimmed so that she looked like "Sonny"; one of the older lads came near to dying from what we thought was poisoning but which, later, turned out to be cigar smoking. A picture of President Coolidge was pasted nicely to the front shutters, and my portable typewriter carried out to the back lot and returned only when it refused to work because of the lime that had been smeared all over it. Besides, a dozen bottles of our best "home brew" were smashed when the turkey was chased into the cellar where the cat got after him.

The sixth night, when the prayers had all been said and all suggestion of any theological discussion properly squelched, back *she* came. My, but we were glad to see her! We had not looked for her for another week but here she was. Oh, yes, everybody had been most kind and

she had enjoyed the trip but she was *lonesome* for the children. The last few nights she hadn't "slept a wink" and "Do you know," she said, "I think that plan of yours about my getting away is all wrong. The excitement of travel and the meeting and riding with strange folk *unsettles my nerves*. I fear your theory is, for the most part, 'bunk.'"

And I think it is, too.

### COMMUNICATIONS

*The editors are not responsible for opinions expressed in this department.*

#### Historic Site for Catholic Summer Resort

To the Editor of AMERICA:

I note, with interest, the views of different writers on Catholic summer meeting-places. There is one spot, however, handy to all points on the North Atlantic coast, that should be considered not only for its Catholic historic interest, but for its beautiful scenery, salt-water views, and availability to large or small crowds—and that is Narragansett Bay in Rhode Island. Here the first Catholic bishop, Eric, landed in 1000 A. D.; here the Cross was planted, for the first time, on this North American continent. Since that time, the shores of the Bay have been continuously visited by those in quest of peace or health, and among them, have been scores of Catholics.

Roger Williams came there in the early years of the seventeenth century for peace and quiet, and founded his little settlement, in contradistinction to the bigoted settlements at Boston, Plymouth and Salem.

In the eighteenth century—in 1778—Count D'Estaing and his Catholic French troops landed on these shores and Mass was celebrated more than once during their stay.

In the nineteenth century, the Bay and its shores were the center of Catholic missionary activities in southern New England. Slowly, but surely, the shores of the Bay are being dotted with churches, and the Cross which was planted by Eric and his little missionary band in 1000 A. D., is still being erected on the shores of the ancient estuary.

Lowell.

GEORGE F. O'DWYER.

#### Comforts for Missionaries

To the Editor of AMERICA:

Some time ago you were kind enough to commend the activities of the Knitting Guild of 132 East Fifty-sixth Street, New York in supplying warm outfits for Catholic missionaries laboring in the cold stations. A good Jesuit in China read it and intimated that life would be a trifle easier if he had a pair of long woollen stockings. As soon as the Guild heard this the president sent him nine pairs of the stout long kind, tagged, as usual, with the name of the worker whose busy needles had fashioned them. This acknowledgment of the gift has just come:

Wuhu, May 1, 1925.

Dear Miss A—O—:

A few days ago, coming back from a visit to my Catholics in several villages entrusted to my spiritual care, I found a letter and a package from the Catholic Knitting Society of New York City. As I was opening the package, a good thought came to me, that your Guardian Angel was peeping through the lattice of my room and was going back to tell you in a very low voice, the blessings I was giving to your tag as if you were present with it.

Thank you very much, Miss A—for your gift and work and charity. Charity counts, does it not? The poor missionary may think that when he enters his eternal abode, Catholics by the thousand will come around him, whom he has brought to God, and you will claim some of them just to tell Our dear

Lord that you too did missionary work in your most beloved Catholic Knitting Society of New York City.

Respectfully yours,

(Signed) L. ARAMBUM, S.J.

The vacation season is at hand and perhaps some of those who are fortunate enough to be able to enjoy it might like to spend their idle hours profitably by working to keep up our stock to meet emergencies such as those indicated by this letter from China. For those who can knit we shall supply the wool for the stockings, gloves, shawls, helmets, jackets, etc., that the missionaries, priests and Sisters need and find so comfortable. Those who do not knit can help us to procure the materials for those who are experts. Let us not forget that while it is warm and pleasant here it is cold and uncomfortable on the other side of the globe where the missionaries are working. The Guild can be addressed at No. 132 East Fifty-sixth Street New York.

New York.

(Mrs.) THOMAS B. JONES.

#### The Death Penalty

To the Editor of AMERICA:

Father Blakely's two excellent and convincing articles on the death penalty, in the issues of AMERICA for May 16 and 23, gave me much food for thought. Having written and lectured at length on the subject myself, and having had the duty, on several occasions, to accompany condemned criminals to the scaffold, I was anxious to discover just how Father Blakely would handle this all-important and moot subject. In fact, I was looking for consolation, and I am frank to say, I found it.

I am sure, however, that Father Blakely will not take it amiss if I call his attention to a significant omission and, to what I consider, a very doubtful statement. I offer my comments with more respect than I can permit my pen to express.

Father Blakely, in his first article, "May the State Kill?", proposed several strong arguments for the death penalty, from Scripture, tradition, the common consent of mankind, the almost universal practise amongst civilized nations and from natural reason. Everything that Father Blakely advanced was, to my mind, unanswerable. But he missed a step. There was an argument lying close by his elbow, staring him in the face, which, strange to say, he failed to use. The argument would have helped him considerably in establishing the State's fundamental right to impose the death penalty upon a murderer.

The purposes for which the State imposes punishment may be reduced to four—retribution, reformation, deterrence and prevention. The last of the four, says Prof. Wigmore, does not concern the law and the courts; it concerns the general social measures which will eliminate or diminish the tendencies to crime. Retribution does not seem to make much of an appeal in these days of materialistic laxity and sentimentalism. Deterrence (involving self-defense) is, according to the best authority, the "Kingpin of the Criminal Law." The fear of being overtaken by the law's penalty is, next to morality and conscience, what keeps most people from being offenders in one way or another. I have absolutely no doubt, no matter what Warden Lawes may say to the contrary, that capital punishment is about the most perfect of all human penal deterrents.

Reformation is a very important purpose of penal law, too, and is the proper basis for shaping any and all penalties, so far as concerns the individual at the bar. It may lead to death, permanent or temporary segregation from society, or to immediate discharge on probation. All modern criminal law has been modified in obedience to this purpose. It was the argument from "reformation" that Father Blakely omitted entirely. Writes Walter Samuel Lilly:

There is, indeed, one penalty which no doubt often does work the moral reformation of the criminal; which con-

verts his will from bad to good. That is the penalty of death. . . . The certainty of impending execution often works a great and rapid change in the inmost being of the assassin.

Even Schopenhauer, a profound student of human nature, pessimist though he was, wrote:

When condemned criminals have lost all hope, they show actual goodness and purity of disposition, true abhorrence of committing any deed in the least degree bad or unkind; they forgive their enemies and die gladly, placidly, happily; they obtain a purification through suffering.

I am writing from personal experience and from observation when I say that the death penalty has marvelous reformatory powers. I have seen men who had committed outrageous crimes go to the scaffold like heroes and die like saints. Time and again, I have been deeply and unforgettably edified. Probably you remember the "Bernet Case" of Switzerland. It is typical. On October 29, 1924, Clement Bernet, condemned for the murder of little Josepha Schreiber, was executed at Altorf, Switzerland. Not long before his edifying death he said:

I want to die now whilst I am at peace with God. I am sure God has pardoned me; whereas if I do not die now, I shall relapse into sin again, and I do not know how I shall die. . . . I am about to enter into eternity; may all those whom crime allures remember my fate.

In Father Blakely's second article, I find a very doubtful statement, to say the least. After developing the idea that, though the State may put to death for crime it is not *obliged* to do so in every case, he writes: "Hence it is clear that juries cannot be justified in voting against the death penalty when the evidence shows that the accused is guilty of a crime punishable by death." I must say I cannot appreciate the statement. Take, for instance, a State where the jury has discretionary power, where it is judge, say, both of law and fact, and where it is permitted to choose between life imprisonment and the death penalty, why cannot the jury vote against the death penalty? Why cannot the jury tie the judge's hands, as it were, and take away from him the power to impose death? It so happens that this very thing is done in thirty-two States in the United States. Hence, a jury—"the palladium of our liberty"—can certainly be justified in exercising its discretion and voting against the death penalty even "when the evidence shows that the accused is guilty of a crime punishable by death."

New York.

JOSEPH J. AYD, S.J.  
Fordham School of Social Service.

#### Helping Others with My Pen

To the Editor of AMERICA:

In this department of "Communications" has already been noted an instance in which the suggestion made by one of your contributors that Catholics should contribute letters to the daily press had been availed of to advantage. It occurs to me that this admirable instruction could be bettered if to a greater degree than now Catholics were also to take advantage of such an opportunity as is offered by your free parliament to write letters to their own journals as well as to the secular press. I have not in mind any encouragement of mere controversy for the sake of controversy. A Catholic paper always speaks with authority but does not claim infallibility for its every utterance. There is frequently opportunity for a respectful expression of opinion upon debatable points from Catholic readers. Perhaps more important than this would be the opportunity afforded, under editorial control, for a helpful exchange of experiences, impressions, and an expression given to the many perplexities that disturb the minds of thoughtful Catholics.

Who knows but that many Catholics who now for one reason

or another display little or no interest, once encouraged to express themselves in the columns of a Catholic paper, might gain from that experience a realization of the claims of the Catholic press upon their interest and support.

Brooklyn.

K. C. C.

#### A Ceylon Missionary

To the Editor of AMERICA:

I am a missionary priest living in the extreme north of Ceylon, out of reach of any Catholic newspaper. I am so poor that I cannot find my way to become a subscriber. A great service would be rendered me by a copy of your valuable paper or a few other Catholic tracts or magazines. I shall also feel greatly indebted if you can put me in communication with some generous American Catholics who are interested in the foreign missions and who can help us in some way or other. How greatly we are in need of scapular medals, rosaries, pictures, etc., which are in great demand here! Oh, if some one can help us, how greatly he will help devotion among our Catholic boys and girls. My address is Karaveddi, Jaffna, Ceylon.

Jaffna, Ceylon.

JOSEPH P. ALOYSIUS, S.S.J.

#### Commercial and Marriage Contracts

To the Editor of AMERICA:

"The Growth of Polygamy," an editorial in your issue of May 2, is a most laudable one in purpose, lamenting the undesirable ease of divorce. In so far, however, as it attempts to set up a contrast between the respect accorded by our courts to the commercial contract on the one hand and the marriage contract on the other, it is misleading. To quote your editorial:

Our courts are vigilant in the matter of all contracts, except the contract which most intimately affects the welfare of society. In many jurisdictions, they will not compel parties to the marriage bond, which is essentially a contract, to abide by the terms of this agreement.

The plain inference is that parties to a commercial contract *will* be compelled to abide by the terms of their agreement; and this inference is not removed by the vague reference in the preceding paragraph to damages.

There can be counted on one hand, so small is the number in comparison with the body of contracts, the instances in which the parties to a commercial contract will be compelled to abide by the terms of their agreement. Among the exceptional commercial contracts which the parties will be compelled to perform is certainly none which requires a particularly intimate relationship between the parties. Therefore, the contrast to commercial contracts falls down in its entirety; for commercial contracts calling for a relationship much less intimate than that connoted by marriage, will not be enforced by any court.

That damages will be awarded for breach of a commercial contract is true but clearly irrelevant; and while interesting comparisons between commercial and marital contracts suggest themselves at this point, it would be improper to inject them since there is no issue on that score.

A commercial contract is regarded as a contract of *lesser* moment by our legislators than a marriage bond, because it (if any considerable degree of intimate relation is called for) can be scrapped by either party at will for an infinity of reasons or for no reason at all; and because any commercial contract can be abrogated by mutual consent; while on the other hand a marriage bond cannot be abrogated at all except for, you say, fifty-two defined causes and then only by formal judicial decree. Refusal to abide by terms of a commercial contract does not involve criminal conduct; while many violations of the marriage contract are punishable by imprisonment.

I hope I will not be understood as condoning the growing evil of divorce.

San Francisco.

DONALD GALLAGHER.

## AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

Saturday, June 6, 1925

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## The Note of Sanctity

**B**Y his zealous promotion of devotion to the Saints, the Holy Father is adding a special joy to the glories of the year of Jubilee. To the Catholics of Central Europe and in particular to the Catholics of Germany, the canonization of their "second Boniface," that valiant hero in the army of Christ, Blessed Peter Canisius, must come as a balm of healing and consolation. France rejoices in the honors paid to one of the most winning figures in all her history, St. John Baptist Vianney, the village parish priest. With him are grouped the toiling laborers in the apostolic cause of education, St. Madeleine Sophie Barat and St. Marie Madeleine Postel, while from the cloister of Lisieux, God's Little Flower, St. Thérèse spreads throughout the world the perfume of sanctity.

Beginning with St. Peter and ending with the virgin Saint of Lisieux, a notable group of holy men and women are now invoked from the Church's altar. We revere and venerate them all; but the newer Saints probably come closer to our hearts because they seem to be of our own time. There are no doubt dozens of persons who can proudly boast that they once saw St. Thérèse, talked with her and lived with her; and the Saint's own sister is at present Superioress of the cloister from which the Little Flower was removed to bloom forever in Heaven. As for the others, there cannot be many who saw or talked with St. John Baptist Vianney, or the two religious Foundresses; still thousands of Catholics now living can say that they first heard of these Saints from the lips of persons who actually met and dealt with them.

Pious souls who now and then catch a glimpse of the world and are horrified by its wickedness may fall into a kind of despair. The thought of our new Saints will cure this tendency to pessimism. The Saints as Newman so eloquently preaches, are the world's real reformers,

and no age of the world will ever lack Saints. For a distinguishing note of the Church is sanctity. The Church is holy, since as St. Paul wrote to the Ephesians, she has been redeemed and sanctified by the Passion of Christ. She is holy because she is the Mystical Body of Christ continuing on earth the mission of saving and sanctifying men. She is holy in her purpose, in her doctrine, in the means which she affords her children to attain to the heights of sanctity. The Passion of Christ is not in vain. Even as from her foundation, so to the end of time will the Church that is One, Catholic, Apostolic and Holy, be distinguished by children the sanctity of whose lives bears witness to the sanctity of Jesus, the Saint of saints.

## Minority Rights in Tennessee

**O**NE cannot help feeling a certain sympathy with Mr. Bryan in his efforts to prevent the teaching of atheism to children in the grammar and high schools, under the guise of "science." At the same time, it must be admitted that Mr. Bryan is leading the fight along lines that can only strengthen the position of his antagonists.

Particularly open to criticism is his statement that a majority of the people have the undisputed right to decide what shall be taught or not taught in the schools. This is only a restatement of the tyrannical principle that a minority has no rights which the majority is bound to respect. It would justify the Nebraska law declared unconstitutional by the Supreme Court, the Oregon school law rejected by a Federal District Court and now pending before the Supreme Court, and any regulation affecting the schools which a majority might happen to enact. Mr. Bryan has probably not reflected that if there is no limit upon the rights of the majority, then the majority could require every child in the public and private schools to take a course in atheism and immorality.

By profession Mr. Bryan is a member of the Democratic party. But like many other Democrats and the party itself he has departed far from the principles of Thomas Jefferson who wrote that there exists in no majority, however great, the right to destroy the rights of the minority. The power may reside in a majority, but political power used to destroy a right is not government. It is tyranny.

Meanwhile timid souls who mistake the squall in Tennessee for a cyclone may take comfort by glancing at their newest radio set. It may remind them that Ampere was a devout Catholic, Galvani a member of the Third Order of St. Francis, Ohm a teacher in a Jesuit college, and that Volta used to hear Mass every morning, visit the Blessed Sacrament every night, and end the day by reciting the Rosary. It is rather a pity that the radio cannot be considered biologically; otherwise it might recall Johann Müller, Pasteur, and Gregor Mendel, the Augustinian Abbot. No, there is no immediate danger of a conflict between science and religion, provided each be genuine.

### An Apostle and Arthur Brisbane

JUDGING by the evidence, Mr. Arthur Brisbane has never so much as peered into one of the voluminous works of St. Peter Canisius. The evidence in the case consists of some twenty lines published under his signature in the New York *American* for May 23. It was quite unnecessary to sign them, for they are in the true Brisbane style; flip, superficial, pretentious and ignorant.

"Petrus Canisius, the first leader of the Jesuits in Germany, a hard fighter against Martin Luther," Mr. Brisbane writes, "has been made a Saint, with solemn rites, in St. Peter's at Rome."

A fierce fighter was old Canisius, the Dutch Jesuit, and hard things he would cheerfully have done to Martin Luther had he got hold of him.

Canisius, old, fierce, Dutch, and a Jesuit to boot, bent on doing "hard things" to Martin Luther and doing them with pleasure, a kind of fabled Torquemada in a Nimwegen key but ever baulked of his prey, is a vivid picture. Its sole fault is its complete departure from the truth. For when Martin Luther died on February 18, 1546, Peter Canisius was a young Jesuit of but three years' standing, not a priest, and not yet twenty-five years of age.

Assuming that he began to camp on the trail of Martin Luther in 1540, after receiving his Master's degree at Cologne, it can hardly be said that he was old, for he counted only nineteen years. Nor was he a Jesuit, for he was not received into the Society of Jesus until 1543. The sole element in Mr. Brisbane's picture that might possibly be true is his assertion that the holy man was Dutch. But as Canisius was born in German territory, spoke German as his native language, and would have described himself as a German, "Dutch Jesuit" is a decidedly inaccurate title. Mr. Brisbane continues:

Yet for all we mortals know, he and Luther may be sitting side by side in bliss today, with enmities forgotten, as when two lawyers meet after a fight in court.

It is almost but not quite inconceivable that the bitter religious hatreds seeming so important on this earth may become in another world mere reminiscences of primitive barbarism.

As a matter of history, contrasted with Brisbanic bald-erdash, there was never a gentler man than St. Peter Canisius. His spirit was akin to that of his warm admirer, St. Francis de Sales, and his great heart was so full of love of God that he preached and practised charity for every human being. He never saw Luther, Luther never saw him, and it is highly probable that Luther never heard of him. According to Braunsberger, St. Peter does not mention the name of Luther in his works, for it was not the man, but his attacks on the Catholic Faith which engaged his attention. While his expositions of the teachings of the Church are uncompromising, as befits a preacher of the uncompromising Gospel of Christ, they are animated by the spirit of the Saviour, "Love your enemies . . . do good to them that hate and calumniate you."

There was no "enmity" in the heart of this great man, no bitterness in his words, and only gentleness and love in his deeds. Because he was a holy as well as a learned man, he treated the Brisbanes of his day with meekness and forbearance. But he never failed to expose their errors and defend the truth.

### Temperance by Enactment

AS Senator King of the Senate Committee recently reported, it is now generally admitted that the attempt to enforce the prohibition legislation has failed. The attempt to enforce laws which declare that to be a fact which is not a fact and which operate unequally upon rich and poor will always fail. The Volstead act declares beer containing three-fourths of one per cent of alcohol to be intoxicating, whereas *de facto* it is not, and while it does not seriously inconvenience the wealthy drinker who wishes to purchase champagne and spirits, it does prevent a workingman from buying a glass of beer. We now seem to have come to a stage in which we must decide between the repeal of the Volstead law, and its enforcement by the army, the navy, and regiments of Federal police, spies, stool pigeons and pursuivants stationed in every city in the country.

In this as in many other respects, our neighbor to the North can teach us. After a series of careful experiments, Canada is rapidly reaching a solution of the drink problem. In Detroit, where the sale of all alcoholic beverages is forbidden by law, arrests for drunkenness are common. Across the river in Windsor, Canada, where the sale of beer is now permitted, drunkenness is comparatively non-existent. The contrast ought to cause even the most hardened Prohibitionist to question the wisdom of the Volstead act. Quebec, in addition to beer, licenses the sale under restrictions of spirits, and drunkenness is as rare in Quebec as it is common in the United States.

Supervision is the only solution. Prohibition on the Volstead plan seems to prohibit temperance, especially among our young people, rather than drunkenness.

### Why So Few Vocations?

BY direction of the Bishop of Louisville, a novena of prayers "for an increase in the number of vocations to the priesthood and to the Religious state" was held in every church in the Diocese before the Feast of Pentecost. This action of Bishop Floersch serves once more to stress a need to which reference has been frequently made in these pages. It is a great mistake to suppose that the number of vocations developed among our girls and boys is sufficient. The Bishop of one of the largest dioceses in the country recently pointed out that while he had ordained something like thirty-five priests yearly for his Diocese during the last three years, nearly eighty of the senior clergy had died during that period. Old age was incapacitating others, and while he might be able to supply for them at least temporarily, he was quite unable

to open new parishes badly needed, or to provide for the increasing needs of rapidly growing city parishes. As for some dioceses in the South and West, it is hardly necessary to state that the need of a larger number of priests is very acute.

Nor are the Religious communities, especially those which engage in teaching, in a better condition. In fact, unless more vocations manifest themselves speedily, the parish schools will be seriously crippled. Very few parishes are able to pay for the services of the lay-teacher, nor, although a carefully selected lay staff can do splendid work, is this arrangement generally satisfactory to Catholic fathers and mothers. As for the colleges, these for some years have been forced to call upon the lay professor, and if the increase of the last ten years in the number of students is maintained, the Religious teachers will soon be in a minority on the faculty. It is, again, true that the lay professor has justified himself by the excellent quality of his work. But a staff on which the lay elements predominate is a heavy drain upon the slender financial resources of the average Catholic college. The professor who is a Religious is satisfied with the support provided by his Community, but the layman has not taken a vow of poverty. When the stipend offered is not in fact a living wage, the college cannot expect to retain his services. If, then, vocations fail to increase in proportion with the increased number of students, the solution of the difficulty seems to be a larger tuition fee. That is a solution to be accepted with reluctance, but it may become inevitable. Endowment in whole or in part by wealthy Catholics would be another solution, but in the face of pressing needs Catholic dons have no time to waste in happy dreams. The parts of the problem hang together with distressing consistency. If our Catholic colleges, academies and high schools are not maintained at their present standard, from what source shall we draw vocations to the priesthood and the teaching Communities? But in the absence of a copious *present* supply of vocations and also in the absence of money to procure a lay staff, how are the institutions to be maintained? Not even a financial genius can answer.

No doubt that love of ease and luxury which is growing in this the richest country in the world, has had its baneful influence in checking the development of vocations. It may be doubted, however, whether this factor deeply affects the majority of our young people still at school. Every experienced priest can point to scores of cases in which the desire of a college boy for the priesthood or of a young woman for the Religious life, has been deliberately frustrated by selfish, worldly parents, and instances are not few in which such parents, in ruining a Religious vocation, have also succeeded in bringing about the moral ruin of their child. In what manner this evil can be remedied is a question for those in authority. Meanwhile every Catholic will earnestly pray that the Lord may quickly find many new servants to send into His fields.

### Overpopulation

ACCORDING to Dr. Louis I. Dublin, who spoke his mind openly at the so called international conference of contraceptionists held in New York some months ago, there is no danger whatever of overpopulation in the United States. Dr. Dublin's belief is, however, that a real danger is to be apprehended from the present too rapidly lowering birth-rate.

Using the statistics of marriage and mortality for 1920, Dr. Dublin shows that if the population is to be kept from actually decreasing, every ten couples must have at least twenty-six children. But since one marriage in every six is either sterile or childless because of contraception, the families which produce children must average more than three. As a matter of fact, this is not found to be the case. Urban families show a smaller number, and while in the rural districts the birth-rate is slightly above three, even in these it is slowly declining. For a number of years the birth-rate in this country has been kept up by immigrants and their children, but since immigration has been greatly restricted within the last few years, a sharp decline seems highly probable.

It should also be remembered that while the United States could easily support from four to five times its present populations, statisticians cited by Dr. Dublin think that the population will not double before the year 2050. The facts show clearly that this country is in no danger of overpopulation. It is in danger, however, from propagandists who propose against a fancied evil, the very real evil of contraception.

As has been pointed out even by students who do not accept the Church's teaching in this matter, Dr. Conklin of Princeton, for instance, the practise is not generally based upon motives of altruism or of pity for what the world may be called upon to face half a century hence, but upon considerations that are exclusively personal and selfish. It may at once be admitted that much of the growth which this vice has obtained among our people, has been prompted by straitened economic conditions; still, to encourage its further growth simply means the acceptance of the principle that it is perfectly proper to avoid the duties and the responsibilities of a situation voluntarily created. If the principle be admitted in this instance, it is difficult to see how its extension to other duties and responsibilities can be denied. And that means the end of truth, honor, and justice.

From every point of view, a nation is doomed once the doctrine is accepted that reasons of a purely personal bearing excuse from the performance of duty. There are few who at some time of life are not called upon to perform a duty which means the sacrifice of comfort and ease and the acceptance of hardship and keen suffering. The men and women whom the world gladly remembers are not the skulkers but those who paid the great price. This may be idealism, but without ideals nations and individuals alike must perish.

## Literature

### The Technique of the New Poetry\*

**T**HOUGH the difference in technique between the old and the new poetry is obvious and to those not learned in the lore of the moderns is simply the difference between poetry and prose, the new poets insist that they are writing poetry. Some of them are ready and willing to give reasons for the faith that is in them. They tell us, believing that such benighted folk need the information, that Oriental poetry, Hebrew poetry, and old Teutonic poetry have neither meter nor rhyme. Nor are we allowed to protest feebly that we are not writing Oriental or Hebrew or old Teutonic poetry, that we want simply to keep on writing poetry as English poets have been accustomed to write it. They tell us also that prose has its rhythm as well as poetry has its rhythm and that they have found the river into which the two streams run. Thus have they come to freedom.

Formal verse is made by the welding of two rhythms, the metrical rhythm and the rhythm of the phrasal overtone. It is possible, for example, to read in two ways these four lines from Thompson's *Lilium Regis*—that distilled essence of poetic beauty called an ecclesiastical ballad:

O Lily of the King! low lies thy silver wing,  
And long has been the hour of thine unqueening;  
And thy scent of Paradise on the night wind spills its sighs,  
Nor any take the secrets of its meaning.

First, one may read it by stressing the metrical beat of the iambics. Then, one may read it in phrases, with pauses between them. I defy anyone thus to read those four lines aloud without a shiver at their exquisite music. In them there is every pet aversion of the *vers-librists*, interlinear rhyme, meter, apostrophe, metaphor, alliteration, subjectivity. Now the flower of beauty in those lines is the lovely phrasal overtone playing in and out through the regular beat of the meter. Such poetry can stand up straight because it has a backbone made of rhyming words.

The free verse writer recognizes that the phrasal overtone is the beautiful thing in poetry and so he determines to make his verse only of phrasal overtones or, as he calls them, cadences. For the single melody playing in and out through the metrical beat as a singer's voice plays in and out through its orchestral accompaniment, now rising above it, now falling below it, now melting into it, but always leading and ruling it, the free verse writer substitutes an erratic and unaccompanied soloist. Thus, he says, he has secured freedom. One would think he had, provided one had not read Miss Lowell's textbooks on the art of making free verse. But if one has read them he realizes sadly that making formal verse is but child's play as compared to making so called free verse.

Before we investigate the rules of *vers-libre* let us

weigh the worst charge made by the new poets against formal poetry. It is that formal verse writers are compelled to make use of inversions in order to make their words fit the meter. Look again at Thompson's lines. "Low lies thy silver wing." Rhetoricians tell us that even in prose we should place emphasis on the important word. The important word in that sentence is "low," and it has the most emphatic place among the five words. Rhetoric, not meter, determined its position. So, too, the word "long" in the second line. There is no inversion in the third and fourth lines, unless "on the night-wind" should follow "sighs." Write "thy silver wing lies low" and change the order in the third line, and you will not hurt the meter. Ah, but the rhyme, murmurs Mr. Vers-librist. I surrender. To take the rhyme from those lines is just the same as to pull the tail from a peacock and ask him to be as beautiful as he was before the disaster.

While the most radical new poets and the ungifted imitators of the real *vers-librists* do away with all rules and give us nothing but poor lines that cannot even be called prose by those of us who love it, the first-class poets of the movement do attempt to follow certain rules. These rules have been given their best expression by the late Amy Lowell in magazine articles and in her book, "Tendencies in Modern American Poetry." But the free verse movement antedates her. The Celtic renaissance, especially through the work of William Butler Yeats and John Synge, brought into English literature the simple, clear song of early Irish poets to show us that we were becoming stilted and artificial in much of our own singing. This was good. Walt Whitman came into popularity in France and won the French poets to experimentation. Their influence traveled in turn to Ireland, England and America. In the meantime the Orient came to us from its long-closed gates to bring its imagery and symbolism. Edward Fitzgerald introduced the Persian poet Omar Khayyam among us; Rabindranath Tagore in later years wrote his Indian songs in our language; Japan and China brought their delicate, simple songs among us. All this has made us more cosmopolitan.

Imagery, symbolism, and rhythm are bound indissolubly together, says Miss Lowell. "The definition of *vers-libre* is: a verse-form based on cadence . . . To understand *vers-libre*, one must abandon all desire to find in it the even rhythm of metrical feet. One must allow the lines to flow as they will when read aloud by an intelligent reader." It is "the rhythm of the speaking voice with its necessity for breathing," not a metrical system that governs free verse. Irreverently, I offer condolences to short-winded people who try to read "Patterns" as it should be read. "Free verse within its own law of cadence has no absolute rules; it would not be 'free' if it had." Now, what is cadence? "The unit of *vers-libre* is not the foot,

\*Concluding article in a series on the New Poetry.

the number of the syllables, the quantity, or the line. The unit is the strophe, which may be the whole poem, or may be only a part. Each strophe is a complete circle." The strophe, then, is a sort of time measure, such as the swing of a pendulum. One may illustrate by a circle round which a man travels within five minutes. He may walk, skip, run, loiter, and pause; the main thing is the five minutes.

Now I can read poetry to my own satisfaction and with the perhaps unwarranted assumption that I am intelligent, but if some one should time me with a stop-watch I should feel that my freedom had been interfered with. A rhyme word here and there does not bother me in the least. As for the quality of return, it is present in formal poetry, and it is free and varied in almost every form of verse, except perhaps the heroic couplet. Even here, if the *vers-librists* are correct in their contention that thought and rhythm are inextricably wedded, thought and rhythm do both wait on the period at the end of the second line as the return of the strophe. Now that I have hopelessly tangled the issue, I hasten to conclude that the point is: the free verse writers want to get the strophic rhythm away from the uniform beat of metrical lines. We, like the strophe, haltingly and by skips, have reasoned ourselves back to our starting point by traveling in a circle.

Why this quest for freedom? The new poets insist that they have a new way of seeing things and that they are concerned "with man in his proper relation to the universe, rather than as the lord and master of it." Of course, if man is not the master of the universe but is only a material part of it, he certainly has no right to impose his feelings upon things about him. He should keep his poetry exterior and objective; he should not use details of thought or emotion that will blur his pictures; he must never indulge in generalities or abstractions. The gist of the reasoning is, it seems to me, that the poet must deal only in facts and never in the truths that are behind the facts. And so, though I like the freshness and individuality of much of the new poetry and its rhythms and its diction, I think it fails to be true poetry because it is not big enough to carry the burden of truth. If the only difference between new and old poetry is ease in writing, the new poets may have the palm. But ease of production is not the standard by which we judge a work of art. Freedom is true freedom only when it is exercised within restraint for a worthy purpose. License is not freedom.

As for the question of meter and rhyme as compared to unrhymed cadence, one's decision must be based largely on taste. If you happen to like to hear Galli-Curci sing "Home, Sweet Home" without her accompanist and with "holds" that only she dares to attempt, and I happen to like to hear her with her accompanist, shall we therefore condemn each other's taste? Then, too, if I happen to like some of the new rhythms so much that I use them in writing verses, you have no right to call me a poetical heretic, just because you think there is no poetry in them.

SISTER M. ELEANORE, C.S.C., PH.D.

#### DOGWOOD IN BLOOM

When I see your laden boughs  
White as powdered snow,  
In a sordid, gloomy spot  
Beauty should not know;  
Shame for discontentment  
Stings my lowered eyes,  
Spring in Life's awakening,  
Bids my soul arise!

LOUISE CRENSHAW RAY.

#### REVIEWS

**The Case Against Evolution.** By GEORGE BARRY O'TOOLE, PH.D., S.T.D. New York: The Macmillan Co. \$3.50.

There is no small stir in America today on the subject of evolution. At the present writing all eyes are turned to Tennessee where a right royal battle is about to be staged between the "antis" and the "pros." The evolutionists consistently claim a monopoly of scientific learning and charge their opponents with theological bias and a gross ignorance of facts. That such is not the case is evidently clear to any one conversant with the writings of a Gerard, a Wasmann, a Dwight, or a Windle. There has been, however, an insufficient bibliography of scholarly and solidly documented anti-evolutionistic literature and thus the appearance of such a volume as the one now under review is noteworthy. It is written by a trained scientist, one who shows himself thoroughly conversant with his subject, not only in gross but in all its details. His presentation of facts is voluminous and thorough, if anything, too much so. He presents the adversaries' position and advances their arguments and inferences and conclusions. Then in a careful and well-poised manner he dissects these arguments, disproves the conclusions and brings forward countervailing facts which have been either overlooked or suppressed. Paleontological findings are discussed and evaluated; the biogenetic law, along with its "palingenetic" and "caenogenetic" indications, is tested out; homologies are carefully considered and their probative value weighed. It is difficult to see how any one sincerely desirous of learning the truth can read this volume and still declare evolution a fact that none may deny. It is just the volume we have needed to place in the hands of professors and university students. To these it should prove a challenging book if they disagree with it and a strengthening book if they have not been led astray by "inferences inferred from inferences that were themselves inferred." There is no place here for the customary charge of lack of acquaintance with facts or inability to be sympathetic with a scientist's approach to such scientific facts. Dr. O'Toole shows himself a true scientist and keeps wholly within the domain of science, never introducing the Bible; and while he does not set himself the task of proving the fixity of species, he does accomplish his purpose of destructive criticism in an admirable way. It will be interesting to mark how those who play to the galleries such as Osborn, Conklin and others, will answer this challenge.

F. P. LEB.

**College and State.** Two volumes. By WOODROW WILSON. Edited by ROY STANNARD BAKER and WILLIAM E. DODD. New York: Harper and Brothers. \$7.00.

These volumes are the first two of the projected "Public Papers of Woodrow Wilson," in six volumes. They begin with Mr. Wilson's first published writing, when he was twenty-one, and close with his speech delivered at Sea Girt, August 7, 1913, accepting the Democratic nomination for President. "College and State" is an adequate title, for the speeches and essays that make up the volumes have to do either with education or with matters pertaining to government, or, at least, with men prominent in

public affairs. These documents will be read with interest by those who admired Woodrow Wilson and followed his leadership. They will be welcomed, also, by all who are concerned with education, politics and statecraft. Mr. Wilson was a serious student from the beginning. Both in matter and style the first published essay, "Prince Bismarck," is a worthy effort, and might be claimed without blush by a writer of much greater experience than a student in the Sophomore class. In tracing the development of mind and character, comparison is interesting and instructive. Take, for example, the essay just mentioned, and compare the speech of acceptance delivered at Sea Girt. What strides have been made in grasp of matter, in clearness, directness and force of presentation, in choice of diction. It is the progress from studious youth to learned maturity. One cannot say that Mr. Wilson's assertions are always impeccable. In his address on "The Bible and Progress" as elsewhere, he makes statements that, in the light of wider reading and larger experience, we think he would have been glad to modify. But the volumes are notable, and worthy of careful perusal.

F. M.

**Robert E. Lee, the Soldier.** By MAJOR-GENERAL SIR FREDERICK MAURICE. Boston: Houghton Mifflin Co. \$4.00.

This is a brief and complete appreciation of the leader of the Confederacy. While stressing the military achievements of Lee it gives a very thorough insight into the man. General Maurice is writing not only for soldiers, but for all readers, and it is difficult to think of any reader failing to find this biography interesting. It shows a great soldier in victory and defeat, it portrays a real man among men, and above all it reveals a truly religious man. Lee's belief in God, and his trust in God is as much a part of his character as his soldierly qualities. The personal devotion of his troops, the confidence of his people were given to Lee the man as much if not more than to Lee the soldier. And this, no doubt because he was utterly sincere, his sincerity rooted in his spirituality. Among the many biographies of this beloved man, Sir Frederick Maurice's must rank high. It may be noted that the author's analysis of the political causes which issued in the Civil War is somewhat inadequate. But his criticism of Lee's military strategy is the best that has been written on the subject.

G. C. T.

**Beyond the Utmost Purple Rim.** By E. ALEXANDER POWELL. New York: The Century Co. \$3.50.

Most of us have very hazy notions about Abyssinia, that high tableland in the "nose" of Africa. It is far from the ordinary tourist route, and visitors are not encouraged there. The author of this very interesting volume, a military man, was aware of these difficulties; so he went provided with introductions from government to government. He applied his trained western vision to all that he saw. Abyssinia has been described by someone as a country "with one foot in the Middle Ages and the other in the League of Nations." Her people are Caucasian and Christian, but dark skinned and Semitic in much of their ritual. They are altogether uneducated and half savage in many of their customs. His Imperial Highness, Ras Tafari Makonnen, is Prince Regent and Heir Apparent. Educated by the priests of the French Mission at Harren, he himself is thoroughly modern, but his policy indicates that he thinks it for the best interests of his people, and for the security of his throne to exclude western civilization. His bodyguard is equipped with the latest pattern of rifle, but the importation of ammunition into the country is strictly prohibited. There is vast mineral wealth in the ground, but the Prince Regent thinks it safer to leave it there, while the Government is supported by heavy import duties and the revenues wrung from the lower classes. This book is well written and extremely interesting.

F. R. D.

## BOOKS AND AUTHORS

**A Remarkable Conversion.**—The story of her conversion to the Catholic Church as recorded by Madame H. Mink-Jullien in her little book, "The Ways of God" (Benziger. \$1.10), is indeed remarkable. The writer confesses that she had been pagan in her views, that she was socialistic and anti-clerical. It is an extraordinary fact that the occasion of the first powerful movements of grace manifested themselves in certain spiritistic practises in which Madame Mink-Jullien engaged after her husband's death. Most extraordinary, too, are the direct intellectual illuminations which she seems to have received in regard to the mysteries of Faith. One cannot doubt the sincerity of the author; the gift of such favors is but another proof of God's power and of His goodness to men. The narrative, as contained in the closing pages of the book, of the intolerance of the French socialists and anti-clericals is such that one dreads the acquisition of power by such men.

**Mussolini and MacDonald.**—In these days a war diary is something of a curiosity and a novelty. But there is a contemporary and practical aspect to "My Diary. 1915-17" (Small, Maynard. \$2.00), by Benito Mussolini, translated by Rita Wellman; for it tells what manner of man is the present ruler of Italy. For two years, Mussolini was in his country's service on the hazardous Italian front, fighting cold and avalanche as well as Austria. From day to day he jotted down his impressions. These do not differ substantially from the impressions of other soldiers who have made public their mental reactions and experiences, save only that Mussolini's idealism seems to have continued longer. He was a distinguished soldier, relieved from combat service only after he had been wounded. He has been a distinguished citizen ever since.—The anonymous author of "J. R. MacDonald: the Man of To-morrow" has continued the appraisal of the ex-Premier and Labor Leader in "J. Ramsay MacDonald (1923-1925)" (Seltzer. \$2.00). "Iconoclast" is in complete sympathy with the policies of Mr. MacDonald and is an enthusiastic admirer of his work and his personality. She is undoubtedly a woman, but she possesses a man's knowledge of politics and government. Her former book carried the account of Mr. MacDonald to the eve of his Premiership. This present volume gives the history of his rule and his fall. It is frankly laudatory, though it is an attempt to extract truth and fact from the complexity of the British political situation of the past two years. "Iconoclast" praises the ex-Premier's conduct of the Socialist Party during his term of office, his ability to carry through his policies against his political opponents and his skillful handling of foreign negotiations. She analyzes the reasons for his defeat, particularly that of the great election mystery, the "Red Letter," the full story of which has never been told. This is a "party" account of the Labor leader; if one does not keep that thought in mind, one will become almost as enthusiastic about Mr. MacDonald as the author is.

**Poetry With Serious Intent.**—In a lengthy sequence of Spenserian stanzas, Father A. Souby writes a "soliloquy on man" in his "Redemption" (Stratford). Between the prolog and the epilog, the poem courses through the whole of history, from the Creation to the *dernier cri*. It is professedly a poem with a purpose, the main thesis being that "without the 'Divine-in-man' represented by Revelation, crystallized in Christ and guided by His Church, man, no matter how great his achievements, has always been, is and shall forever be a failure." The thought of the poem is emphasized throughout by innumerable Scriptural texts.—The title poem of the book of verse "The Letters of Glaucon and Sarai"

(Norman Fitts. Northampton, Mass.), by David P. Berenberg, is rich in Oriental imagery and pulsing passion. It is a dramatic poem, cast in the form of correspondence; its theme is that of the effect of the teaching, miracles and death of "Yeshua," the carpenter's son, upon two young lovers. While the references to "Yeshua" are reticent and reverent, they are not those of a Catholic. "Pilate and Jesus," another poem of the collection, despite the fact that it makes Jesus like unto the "soap-box orators," is sympathetic.

**Modern American Writers.**—The first of a series of monographs on "Modern American Writers" is Carl Van Doren's "James Branch Cabell" (McBride. \$1.00). The author of "Jurgen" is one of the outstanding American authors, but mainly through the efforts of propagandists for clean books. He was enabled to bring many of his earlier and almost forgotten books before the public after he was belabored by the moralists. Mr. Van Doren writes of him more as an enthusiast than as a critic. But he does serve to explain Cabell and the steadfast, even stubborn adherence of the man to the one aim, "biography." He notes, too, the romanticism, the irony and the silken texture of the successive books, the wit and beauty, the allegorical symbolism. These qualities are strong in Cabell, but they do not pardon other qualities. In his summary, Mr. Van Doren declares "there seems to be no longer any reason for not associating him with the only comparable American romancers, Hawthorne and Melville." This is high praise, somewhat extravagant.—Grant Overton has written a very interesting account of William W. Appleton and the publishing house that bears his name in the artistic booklet "Portrait of a Publisher" (Appleton). After a life-sketch of the late Mr. Appleton, which, amid a host of pleasant reminiscences, tells of his business acumen, his kindness and his honor, the achievements of the first hundred years of the House of Appleton are detailed. Many prominent names occur in this diary, those, among others, of Darwin, Bancroft, Spencer, Osler, Bryant, and Sarah Bernhardt.

**Helps for Literature Classes.**—Every author is more or less affected by the persons he meets, the events he has experience of, and the places in which he lives or which he visits. An extremely novel and interesting compilation "to develop the place-sense about authors" has been made by Clement T. Goode and Edgar F. Shannon in their "Atlas of English Literature" (Century. \$2.25). The purpose of the volume is to locate the places where an author was born, lived, visited and died. English literary history is divided into five arbitrary periods; for each period is given a list of authors and a map with notation of important towns. A separate list and map is devoted to Scottish and Irish authors and to Italy, which has been visited so frequently by English writers. Complete lists of authors and places mentioned, with cross-references, are appended. The atlas is useful both as a reference volume for literature classes and as a guidebook for the literary pilgrims.—"Outlines of American Literature with Readings" (Ginn. \$1.80), by William J. Long, is a comprehensive textbook for secondary schools. The earlier portion is devoted to a brief but complete survey of American literary history from the early pioneer days to the present time. The latter half of the book contains readings and selections from the works of the major writers.—"Newman: Poetry and Prose" (Allyn and Bacon. 60c), edited by George N. Shuster, offers very judicious selections from the works of the great Cardinal. The explanatory notes are excellent, and the introduction supplies the information necessary for an understanding of the selections. "Arnold's Essay on Wordsworth with Selections from the Poems of Wordsworth" (Ginn. 56c), is edited with introduction, notes and questions by Benjamin R. Ward.

**The George and the Crown. Drums. The Mill of Many Windows. The Axe Is Laid. Spindrift. Face Cards. Mary of Magdala. Little Novels of Sicily.**

Three people and their tangled contact with one another make the story of "The George and the Crown" (Dutton. \$2.00), by Sheila Kaye-Smith. Daniel is the "sort of man that women make a refuge of." Thus, to his sorrow, was he treated by Belle, the village beauty, who could love only the erratic Ernley. In these three, Miss Kaye-Smith makes to vibrate the major chords of human emotion. The setting is a Sussex village with an excursus to the island of Sark. Miss Kaye-Smith has a sureness of perception into place and person; she develops her theme with economy and artistic restraint. She has written a good novel but it does not equal "The End of the House of Alard."

Unstinted praise is due "Drums" (Scribner. \$2.50), by James Boyd. It is a novel of the American Revolution, probably the best novel on that period. John Fraser, of North Carolina, whose career furnishes the basis of the action, takes part in both the sea and the land engagements. This carefully-written and well-planned narrative unfolds gracefully, has balance and sequence, length without weariness, and humor without crudeness. It has a scholarly regard for historical detail; despite that, or because of that, it is an absorbing romance. James Boyd is a hopeful sign in modern literature.

J. S. Fletcher writes of a modern English labor battle in "The Mill of Many Windows" (Doran. \$2.00). Old and new ideas of capital and labor are dramatized through real characters. This is not the usual propaganda novel with ideas pegged on people who carry them like banners. Two leaders are opposed and contrasted: the man who wishes to improve conditions and at the same time control the mill, the woman who wants to destroy the ownership and to institute Communism. The solution is as surprising as it is practical.

How a young stenographer, with the aid of Scotland Yard, frustrates a Bolshevik plot to destroy, by means of a deadly germ, the entire Government in England is told in "The Axe Is Laid" (Longmans, Green. \$2.00), by John Mackworth. She is about to pay the penalty of her patriotism when she is rescued from the assassins by the hand of the man she loves. Here is the material for a thrilling story; the author, making the most of it, writes a novel that grows steadily and ends magnificently.

In "Spindrift" (Doubleday, Page. \$2.00), Harold Titus describes the battle of a virile, fresh-water seaman against an unknown enemy and the voracious storms of Lake Superior. The author has the heart of a sailor; he is an artist in his pictures of the raging deep and the perilous rescue. Herein lies the charm; the plot and its concomitant mystery are secondary.

Was it suicide or murder? That was the question which the local authorities were called upon to solve when Stephen Clearman, descendant of strange ancestors, was found dead in a locked room, with the key on the inside. Anthony Barron, however, the super-detective, by a process of subtle deductions solved what seemed to be a clueless case. Carolyn Wells in this her latest story, "Face Cards" (Putnam), is as ingenious as ever.

A fictional romance built upon the story of Mary Magdalen is not something attempted for the first time. The latest story of the great penitent is by Archie Bell, "Mary of Magdala" (Page. \$2.00). In reverent and restrained fashion it narrates Mary's fall from Judaism, her rise in favor with the Romans, her submission to Jesus. It interprets the Scriptures too freely.

There is little of the traditional Romantic gaiety in the twelve stories of Giovanni Verga "Little Novels of Sicily" (Seltzer. \$2.00), translated by D. H. Lawrence. They are as crude and pitiless as the original works of the translator. When describing the land and its beauty, they are ecstatic; but when they speak of the peasants they are gloomy and fatalistic.

## Education

### Democracy and Scholarship

“ANY large body of students stifles the student. No man can instruct more than half-a-dozen students at once. The whole problem of education is one of its cost in money. . . . The number of students whose minds were of an order above the average, was, in his experience, barely one in ten; the rest could not be much stimulated by any inducements a teacher could suggest. . . . nine minds in ten take polish passively, like a hard surface; only the tenth sensibly reacts.” The quotation is from “The Education of Henry Adams,” and it is Henry Adams, Harvard professor, who is speaking. The chapter’s title, “Failure,” is symbolic. Yet as a nation we vote for the principle of democracy in higher education, let the learned dons protest as much as they please. And college professors themselves, being just a little more practical than their traditional caricature, are not wasting their time in idle words to bolster up their theoretical defense but are spending all their extra energies in devising methods to promote a grade of higher scholarship among the more talented students.

This is their very sane offensive. At least such was the idea recently brought home to me, when I had the pleasure of attending in Chicago a meeting of deans, representing the twelve colleges of the Jesuit Missouri Province.

The question uppermost in the discussions of these educators was, how can we develop scholastic achievements in our colleges? Take it for granted, they said, that a multitude of mediocre students is to be a distinguishing mark of educational institutions in a republic and that the ambition of this heterogeneous mass has been crystalized in the required number of semester hours and credit points. But there is a leaven in every college and doubtless in every class a leaven of a few earnest, capable students. How encourage and assist them?

The Jesuit *Ratio* is attacked in histories of education for its system of emulation, of prizes and distinctions. Culture for culture’s sake is a much more noble motive, we are told. And who would deny the obvious truth? No Jesuit educator, I am sure. But he also knows that to youthful nature as it actually exists in the concrete collegian there is an appealing virtue in honors and prizes. This the Society has always moderately encouraged in youth.

Schemes, of course, vary. In the meeting of deans, referred to above, attention was called to the Inter-collegiate Latin contest and English contest of the Jesuit Missouri Province, as a means for stimulating scholarship. In these competitions more than a thousand students take part. The subject-matter is announced simultaneously in the twelve college departments of the Province. The best papers are then sent to the judges, Jesuit Fathers, in St. Louis. The first ten places in both the Latin and English contests are duly announced and prizes awarded. Here

surely there is every legitimate emulation for scholarship. In fact, it would be difficult to conceive a stronger similar appeal. All the best motives of individual gain and college honor are present. An enthusiastic professor can plead from a rostrum that it is scholarly, at the same time that it is ornamented with the earthly attraction of material gain. It is a compromise, if you will. But must we still learn that such compromises are useful, the while they remain ethical?

Inter-collegiate debating, grown so popular the last few years, appears as a return to the old Jesuit system of *aemulatio*. Here we have an academic exercise, crowned with the high name of “team” and receiving some of the public plaudits of the gridiron. Let wise faculties then busy themselves with similar means for all branches of learning.

Perhaps this is not possible. All learning does not so easily lend itself to stage effect. Is there an universal material stimulus to scholarship? I am almost back to my opening question, whereas I had hoped by this time for its solution. The answer, I suggest, is in the capable, enthusiastic professor devoting himself to a few students, likeminded as himself. Call it undemocratic if you choose, but there is hardly any denying that real scholarship is monarchistic, mentally monarchistic, with a splendor that is extra-mundane. It requires, too, regal attention. And this can be given only by the few. Why not face the fact? Throw open the collegiate portals to the many, if you must, but make the inner sanctuary privileged for the few, with the high-priest of the professor, cited above, on duty. Such a procedure may almost spell ruin to collegiate finances. But the cause is worth such sacrifices.

Athletes have the luxury of such individual attention bestowed on them. Some football teams have a coach for every player. Theoretically, at least, the analogy should hold for the few embryonic scholars. Practically, though, the academic solution may consist in professors and students volunteering their time for this ideal of learning.

Many universities in the graduate courses of the A. M. and Ph. D. are snatching this ideal from the ethereal skies of the possible and fashioning it into the concrete by not hesitating to have classes of three or four or five students. To be sure, they have the material resources of foundations. My analogy is to illustrate the soundness of a pedagogical theory, not its financial practicability. To speak in favor of the latter, I fear the appeal must be to the self-sacrifice of time and effort on the part of the collegiate professor and student. Pecuniary reimbursement for the teacher and adequate glory for the taught can hardly be expected in colleges that primarily advocate democracy in education.

And yet I do not see how we may otherwise hope for high scholarship in English, the ancient classics, science, mathematics, philosophy, social science, in any branch of learning open to the collegian. Only a few students are desirous of mounting the height. They need experienced,

self-sacrificing guides. Will the colleges furnish them?

There is a very promising light on the horizon, that may increase into a warm, life-developing sun. I refer to the growing custom of seminars. Here we have professors and interested disciples meeting in a more or less unconventional manner to discuss those favorite branches of knowledge whose appeal arises from lectures, study, research and discussions among themselves. Dr. Meiklejohn, ex-president of Amherst College, thanks to his virile personality, has given a considerable impetus to the movement in this country. At the venerable European University of Louvain, the seminar system is in high esteem and use. Through it, for example, neo-scholastic philosophy is making giant steps forward in developing enthusiastic youthful apostles of the written and spoken word against the paganism of the day. They are made acquainted with their adversaries of today, not merely with the straw figure ones of the Sixteenth and Seventeenth Centuries, the flesh and blood of those times. The students have free access to the leading philosophical reviews of the day, regardless of their tenor or foreign tongue.

In conclusion, may I be permitted a word to our Catholic colleges? We dream of training up capable apologists, lay and clerical. Bellocs and Chestertons for the United States are our ideal and excusable envy. Granting all we can to native genius, are they not rather to be the product of collegiate scholarship?

If so, let us forget numbers of students as a criterion for a college and devote ourselves to arousing scholarship as the one ideal. A Belloc or a Chesterton is worth—how many A. B. June graduates?

DANIEL M. O'CONNELL, S.J.

## Sociology

### Liberalizing Compensation Laws

**A** MOST significant and encouraging trend in workmen's compensation laws is the increasing liberality in the provisions of the various State enactments. The first operative laws in this country were enacted in 1911 and much of the legislation is still pioneer. The whole idea is so new that even with the best of intentions many difficulties have been encountered in administration and new problems are constantly arising, yet the net benefit resulting from this social insurance is so positive that the entire movement is rapidly embracing more liberal legislation, both as to benefits paid and to occupations covered.

Evidence of this progress is presented in a recent publication of the United States Bureau of Labor Statistics in which an exhaustive comparison is made of the various workmen's compensation laws in the United States at the close of the year 1924. At present forty-six jurisdictions have compensation laws. These include forty-two States, Alaska, Hawaii and Porto Rico. A Federal statute provides compensation for the employes of the United States Government. Within the last five years no less than

thirty-nine States have amended their compensation laws so as to include more generous provisions. In two other jurisdictions, Minnesota and Alaska, the original laws have been entirely superseded by new laws more comprehensive in extent and in allowances.

Only six States are now without compensation laws, Arkansas, Florida, Mississippi, Missouri, North Carolina and South Carolina. In addition to these the District of Columbia has no compensation legislation for private industry, although the provisions of the Federal statute have been broadened to include all civil employes of the District. Yet, the compensation for these District employes is made, not from the Federal, but from District funds.

The necessity for legislation providing compensation for accidents to workers injured in private employment in the District of Columbia has been felt for some time. But thus far Congress has failed to provide this protection, although from time to time various bills have been introduced. The latest attempt was the Fitzgerald-Jones bill in the recent Congress which failed of enactment. Failure of Congress to provide such legislation for the District has been severely scored by advocates of the measure since the workmen in the home constituencies of most of the Congressmen have for some time enjoyed the benefits of such protection.

While the District of Columbia has been fighting for a place in the ranks of compensation the States with laws already on the books have been improving them in various ways. One of the changes of most immediate benefit to the injured workman has been the reduction of the waiting time before compensation benefits are payable. The average worker places his entire reliance on the regularity of his pay envelope. Hence, when this is interrupted as the result of an accident the daily necessities of his dependents may develop into an acute problem before the workman's compensation begins to provide relief.

The recognition of this fact has resulted in beneficial changes in the various compensation laws. The waiting time, that is, the minimum duration of disability before the payment of compensation begins, is now less than one week in eight jurisdictions, one week in twenty-eight and more than one week in ten. The improvement in this respect may be noted from a comparison of the laws of an earlier date in which only four jurisdictions fixed a waiting time of less than one week, twenty-two placed it at one week, and twenty required a period exceeding one week.

In addition to reducing the waiting time many of the States now provide that the injured workman ultimately receives compensation for this period, if his disability continues for a specified term of weeks. The range of time required to make this provision effective varies from one to eight weeks in the different jurisdictions. Some of the States compensate for this waiting time by one full payment when the disability has continued for a certain number of weeks. Other States pay a portion of the waiting

time compensation each week for several consecutive weeks until ultimately the disabled worker receives compensation for all lost time.

The liberalization of medical treatment and hospital service has kept pace with the other improvements until now all of the compensation laws make provisions for these items in varying degree, except Alaska and Arizona, which limit such care to fatal cases involving dependents. The most generous provisions, covered by nine States and the Federal law, limit neither the cost of medical service nor the period of time over which such treatment extends. In nine other States both of these items are definitely restricted, but with considerable range of limits, the lowest maximum period being ten days in New Mexico, while the highest is ninety days in Kentucky. The maximum expenditures allowed by these nine States vary from \$100 to \$200. In all the other jurisdictions the law permits some flexibility, leaving either the time or the expenditure unrestricted, or by providing for additional services beyond the ordinary limits in special cases, or by authorizing the commission to extend the allowance.

A gradual improvement is also shown in the amount of benefits paid, either by increasing the percentage of wages paid as compensation, or by raising the maximum allowance, or, in some cases, by increasing both. The percentage of wages paid as compensation is now 66 2-3 in twelve jurisdictions, 65 per cent in four, and not less than 50 per cent in any State, except Washington and Wyoming where the compensation is not based on wages. However, this percentage award is not without qualifications which offset somewhat its seeming liberality, for nearly every State stipulates a flat weekly maximum which prevents the higher paid employees from securing the full proportion of their earnings that the percentage figures allow.

The flat weekly maximum for temporary total disability is \$12.00 in six States while twelve States pay \$18.00 or more. While this limitation leaves a large portion of the injured employee's loss uncompensated, yet it is a decided advance over former provisions, for as late as 1920 no less than sixteen States had a flat weekly maximum of \$12.00 or less and only five States provided for the higher standard of \$18.00. The result of these restrictions is that about 50 per cent of the burden of industrial accidents is placed upon the injured worker in the most favorable States and in the less favorable ones from 65 to 80 per cent. The injured workman is at a decided disadvantage economically until he is able to resume work.

In the case of permanent total disability, however, there has been a somewhat general tendency to recognize the great economic loss to the unfortunate workman, for eighteen States and the Federal government now pay life benefits for such disability. Extensions have also been made to include occupational diseases as compensable, such as lead poisoning and the respiratory diseases resulting

from dangerous gases, acids, dusts, etc. At present twelve States and the Federal government care for such cases, either by listing the specific diseases covered, or by designating occupational diseases in general. Other improvements recently incorporated into many of the State laws are the inclusion of certain hazardous occupations in twelve States, amendments to speed up the settlements of claims, and provision for administrative agencies specifically charged with the supervision of the compensation laws.

Hence, the present provisions of the various enactments may be looked upon as rapid and liberal development when it is recalled that compensation legislation has been in operation from only four to fourteen years in the various jurisdictions. Indeed, the whole system of social insurance is in its infancy and no claims are made, even by the most enthusiastic advocates of this type of legislation, that the laws have been sufficiently developed. One of the most encouraging signs is the general recognition by the many organizations studying the problem that the whole question has been only partly solved. This viewpoint enables them to approach the task in a constructive way and to build solidly upon a tested foundation.

The whole subject is too new to recommend or advocate "standardizing" the various laws. The sum total information on the subject is so incomplete, indefinite and uncorrelated, the experience with the actual operation of the laws so limited, the specific difficulties and defects encountered so varied, that the time has not arrived when a sane, broad and comprehensive survey of the whole compensation field can be safely attempted. Progress must necessarily continue along the lines which the various jurisdictions have followed during the past few years, that is, by amending their particular laws to their local conditions, profiting by the experience of the other jurisdictions, broadening the provisions as circumstances warrant and constantly striving to further relieve the heavy burden of the injured workmen.

CHARLES GAINOR, O.P.

## Note and Comment

Holy Year  
Indulgences

THE Rome correspondent of the London *Universe*, commenting on the indulgences of the Jubilee year, says:

Some curious *dubia* are answered officially by the Sacred Penitentiary, as for example, whether the dispensation from coming to Rome and permission to gain the jubilee at home granted to workers during 1925 is limited to manual laborers, or extended to shopkeepers, employees and brain workers, or such as cannot afford the journey to Rome; again whether this privilege is extended to persons who, though having the time and the means, are prevented for other reasons from coming, e. g., a wife who cannot obtain leave from her husband to do so. To both questions the Penitentiary replies negatively.

The same paper states that the Archbishop of Glasgow has received an official letter from Rome in answer to an

inquiry made by him on that point stating that the *operarii* declared exempt by the Holy See are "manual laborers who cannot afford the time" to go to Rome. In respect to workers, therefore, the dispensation is not merely limited to "manual laborers," but is still further restricted by the Holy See to those "manual laborers who have not the time to go."

#### Conference on Oriental Ecclesiastical Questions

A CONFERENCE on Oriental ecclesiastical matters is to be held at Liubliana from July 12-16 with the approval of the Holy Father. The program will include papers by P. M. d'Herbigny, President of the Oriental Institute; the Czech Jesuit, Father Th. Spacil, professor at the same Institute; P. Séverin Salaville, editor of the review, *Echos d'Orient*, and many other distinguished authorities from various countries. The organizer of the Conference is the Rev. Dr. F. Grivec, professor of Liubliana University, whose work, *Cerkov* (The Church), recently obtained such high praise from the Sovereign Pontiff. Dr. Grivec has for many years been an ardent propagator of the Apostleship of SS. Cyril and Method for the conversion of the Orthodox Slavs. The projected Conference is an outcome of last year's reunion Congress at Velehrad, and is intended to quicken Catholic interest in, and to further Catholic study of the great cause. Clergy or laity wishing to attend the Conference are requested to communicate with the Secretary, Apostleship of SS. Cyril and Method, 11 Rozna, Liubliana, Yugoslavia.

#### New Prelates Appointed for Cincinnati and Indianapolis

THE news of the appointment of the Rt. Rev. Joseph Chartrand, D.D., to be Archbishop of Cincinnati has been confirmed. The new Metropolitan, fifth Bishop and fourth Archbishop of Cincinnati, was born in St. Louis, Missouri, on May 11, 1870, of an old French family which in the pioneer days had settled in the neighborhood of Kaskaskia, Illinois. After finishing the parish schools in St. Louis, the future Archbishop graduated at St. Louis University, the oldest University west of the Mississippi, and the Alma Mater of many distinguished sons. His studies for the priesthood were begun with the Benedictine Fathers at St. Meinrad's Abbey, Indiana, continued at the Seminary in Milwaukee, and finished at the University of Innsbruck, Austria. Returning to Indianapolis the young student was ordained in the Cathedral Chapel—by dispensation, as he was under the canonical age—on September 24, 1892. After years of zealous labor as assistant and rector of the Cathedral, he was consecrated Titular Bishop of Flavia and Coadjutor to Bishop Chatard of Indianapolis, succeeding to that See at the death of the Bishop on September 7, 1918. The grief felt by both clergy and laity at his departure from Indianapolis is a tribute to his work among them.

The Rt. Rev. John T. McNicholas, O.P., S.T.M.,

Bishop of Duluth, will be transferred to the See of Indianapolis. Bishop McNicholas was born in Ireland, on December 15, 1877, and was brought to this country by his parents at the age of four. His early studies were made in the parish school in Chester, Pennsylvania, and at St. Joseph's College, Philadelphia.

In 1894 he entered the novitiate of the Dominican Fathers near Springfield, Kentucky, and concluded his theological studies at the Minerva, Rome, receiving the degree of S. T. Lect. in 1904 and of S.T.M. in 1917. Ordained in 1901, Bishop McNicholas has served as novice master in his venerable Order, as professor of philosophy and of canon law at the Dominican House of Studies at Washington and as professor of theology in the Minerva. On September 8, 1918, he was consecrated Bishop of Duluth. To his work as a Dominican Friar, much of the marvelous success of the Holy Name Society must be attributed. The Bishop is the compiler of the official prayer book of the Society, a preacher of unusual eloquence, and the author of numerous articles on canon law and catechetics, in which fields he is a recognized authority. AMERICA congratulates the Catholics of Cincinnati and Indianapolis upon the Prelates chosen by the Holy Spirit to rule and guide them.

#### What Is a "Nixie"?

PERHAPS the reader may at some time or other have had a letter returned to him with the word "Nixie" stamped upon it in large red letters. This means that the letter underwent a surgical operation, and so was saved from going to the post office morgue where all dead letters go. Owing to incomplete or incorrect address the letter could neither be delivered nor returned, since even the address of the sender was wrong or entirely wanting. In such cases a last desperate attempt is made and the piece of mail is handed over to the post office hospital service where it is cut open and inspected. If even here no clue can be found the case becomes hopeless and the office has a dead letter on its hands. In any case, the whole operation was most expensive. If a correct address was found the letter revives and continues on its journey as "Delayed Mail." We are told that in Chicago alone 400 workers do nothing but handle "nixies." New York spends \$500 a day on this service. Last year 21,000,000 letters went to the Dead Letter Office after their short treatment as "nixies," while their more fortunate hospital mates continued as "delayed" letters, with a certain loss to the post office in either case and a possible loss to the sender. Annually \$55,000 in cash is removed from misdirected letters and \$12,000 in postage stamps is found in a similar manner, while \$3,000,000 in checks, drafts and money orders never reach their destination. A like story could be told of imperfectly wrapped or addressed parcels. It is hardly necessary to tag the moral to this tale. The postal cry is: "Help abolish the nixie."